



Department for the Promotion and
Propagation of the Sāsanā

HOW TO LIVE AS
A GOOD BUDDHIST

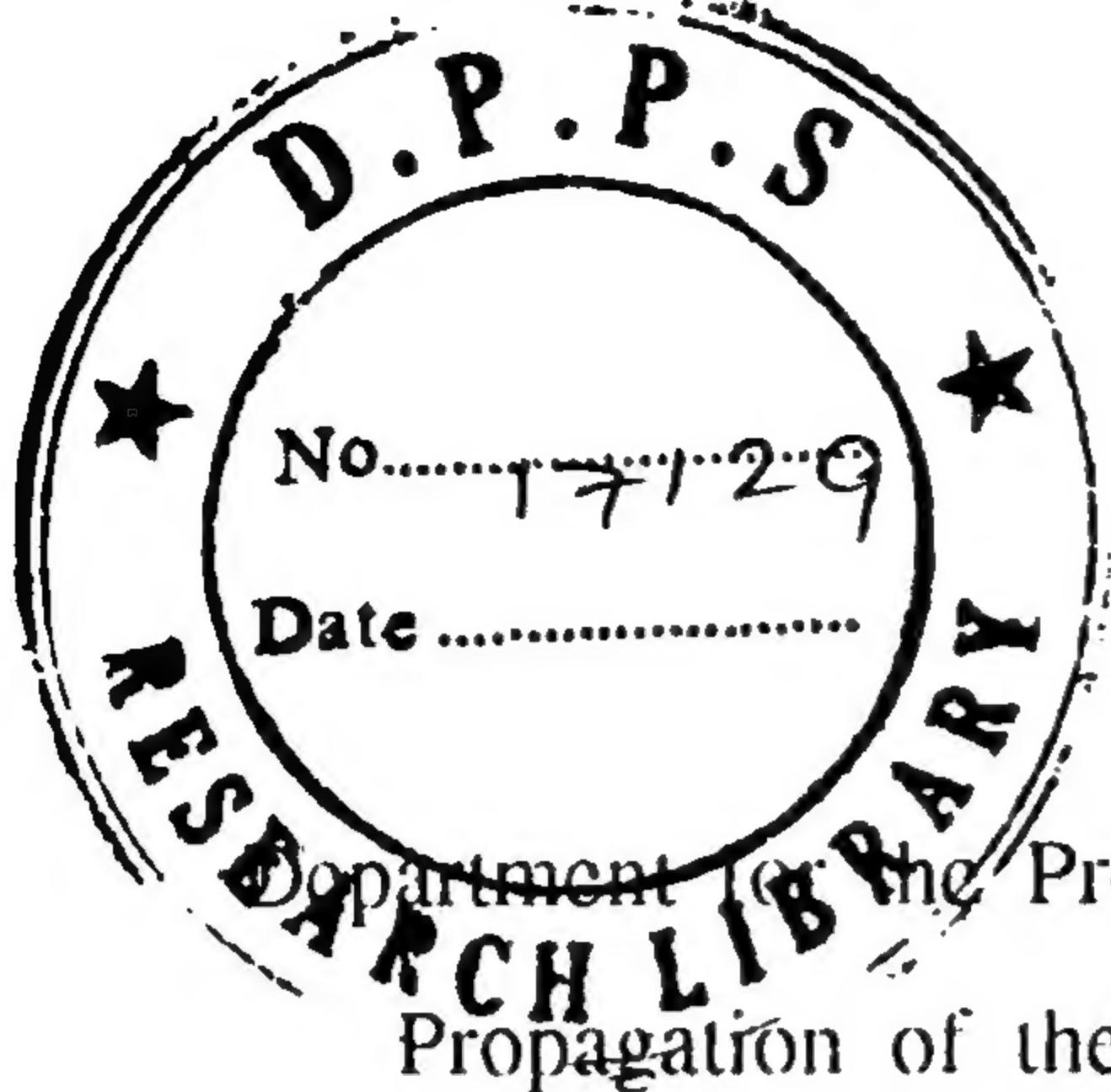
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Veneration to the Exalted One, the
Homage-Worthy, the Perfectly
Self-Enlightened

HOW TO LIVE AS A GOOD BUDDHIST

PART III

Pariyosānakalyāṇa
EXCELLENCE AT THE END

CHAPTER (1)

32 PARTS OF THE BODY

32 Parts of the Body in Pāli

Atthi imasmim kāye, kesā, lomā, nakhā, dantā, taco, māmsam, nhāru, aṭṭhi, atthimiñjam, vakkam, hadayam, yakanam, kilomakam pihakam, papphāsam, antam, antaguṇam, udariyam, karīsam, matthalun̄gam, pittam, semham, pubbo, lohitam, sedo, medo, assu, vasā, kheļo, siṅghāṇikā, lasikā, muttanti.

The meaning of 32 parts of the body

In one fathom of this body, there are 32 parts:

(1) kesā	= hairs of the head
(2) lomā	= hairs of the body
(3) nakhā	= toe nails, finger nails
(4) dantā	= teeth
(5) taco	= thick skin and thin skin
(6) māmsam	= flesh
(7) nhāru	= veins and arteries, etc.
(8) aṭṭhi	= bones
(9) atthimiñjam	= bone marrow
(10) vakkam	= kidneys
(11) hadayam	= heart

(12)	yakanam	= liver
(13)	kilomakam	= pleura
(14)	pihakam	= spleen
(15)	papphāsam	= lungs
(16)	antam	= large intestine
(17)	antaguṇam	= small intestine
(18)	udariyam	= undigested food in the stomach
(19)	karīsam	= faeces
(20)	matthaluṅgam	= brain
(21)	pittam	= bile
(22)	semham	= phlegm
(23)	pubbo	= pus
(24)	lohitam	= blood
(25)	sedo	= sweat
(26)	medo	= fat
(27)	assu	= tear
(28)	vasā	= oil
(29)	khelo	= spittle; saliva; spit
(30)	siṅghāṇikā	= snot
(31)	lasikā	= synovial fluid
(32)	muttanti	= urine

32 parts of the body in Myanmar translation

In one fathom of this body there are:

- (1) hair, hairs of the body, toe nails, finger nails, teeth, skin. (tacapañcaka = the

- part skin as the fifth.)
- (2) flesh, veins and arteries, bones, bone marrow (vakkapañcaka=the part kidneys as the fifth)
 - (3) heart, liver, pleura, spleen, lungs (papphāsa pañcaka as the fifth)
 - (4) large and small intestines, brain as the fifth (matthalungapapañcaka)
 - (5) bile, phlegm, pus, blood, sweat, fat (meda chakka=the part fat as the sixth)
 - (6) tear, oil, spittle saliva spit, snot, synovial fluid, urine. (muttachakka=the part urine as the sixth)

Such loathsome or abhorrent things coexist in the body.

The meaning of 32 parts

(1) Hair

Original hairs are black as the black beads. Its form is long and round.

They exist on the skin of the upper part of the body (head), ranging between both sides, forehead and the neck.

Each hair has roots in the skin of the head at the depth of rice spike, on the floor bed of hair roots underneath, arranges with one another, in the surrounding limit.

Two hairs do not exist in one.

Hairs on the head are not hairs on the other parts of the body; they are not mixed; hairs are different from other 31 parts; hairs are a separate part.

Hairs have loathsome and abhorrent colour, form, smell, depending and existence.

The remaining parts of the body are also in the same way.

(2) Hairs of the body

Original hairs of the body are black.

Their ends bend or curve downwards like the roots of toddy palm.

They grow on both upper and lower parts or places.

They generally grow on the places all over the skin except on the places of palm and heel and sole.

They take part as roots underneath and up in the empty air separately in the surrounding. Two hairs are never together.

Note: Other parts are also in the same way.

(3) Finger-nails, toe-nails

Finger-nails, toe-nails are white in colour.

As to shape they resemble fish scales.

As to region, they grow in two regions; finger-nails in the upper region, toe-nails in the lower.

As to range, they are placed at the upper surface of the tips of fingers and toes.

As to limit, they are bounded in the two regions by the flesh at the tips of the fingers and toes, inside by the surface-flesh of the fingers and toes, outside and at the tips by space, across by one another. No two nails are as one: this is limitation by like parts.

(4) Teeth

These are the thirty-two dental bones of one who has a full set of teeth.

They are white in colour.

As to shape, they are of various shapes.

As to region, they grow in the upper region.

As to range, they are placed in the two jaw-bones.

As to limit, they are bounded below by the surface of their own roots placed in the jaw-bone, above by space, across by each other. No two of the teeth are as one.

(5) Skin

Thick skin (has black, brown, yellow in colour, etc. In Pāli it is called chavi).

It is white in colour.

As to shape, it resembles the body.

As to region, it grows in both regions, the upper and lower.

As to range, it is placed bounded over the whole body.

As to limit, it is bounded below by the surface on which it rests, above by space.

(6) Flesh

All the flesh is of a red colour like the kimsuka flower.

As to shape, it takes many.

As to region, it grows in both regions.

As to range, it clings to 320 bones.

As to limit, it is bounded below by the surface of the skeleton of bones on which it rests, above by the skin, across by the portions themselves.

(7) Sinews

That is, the nine hundred sinews, all of which are white in colour, various in shape.

As to region, they are in both regions, the upper and lower.

As to range, they fasten on to the bones in the whole body.

As to limit, they are bounded below by the surfaces which are above the three hundred bones, above by the places which are in touch with the flesh and hide, across by each other.

(8) Bones

Excepting teeth, the remaining bones are white in colour, various in shape.

As to region, they are in both regions, the upper and lower (generally, the whole body).

As to limit, they are limited within by the marrow, without by the flesh, at the tip and at the root by each other.

(9) Marrow

This is the pith inside the various bones. It is white in colour.

As to shape, the marrow inside big and small bones is like tender cane-tops steamed in bamboo-knots.

As to region, it is in both regions.

As to range, it is placed inside the bones. This is its limitation by like parts.

(10) Kidneys

The kidneys are two pieces of flesh bound by a single tie.

In colour they are reddish.

In shape they are like a pairs of balls.

As to region, they are in the upper region.

As to range, they are bound by a thick sinew which, issuing from the throat, goes a

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little way with a single root and then branches off into two, and they are placed round the heart flesh.

As to limit, the kidneys are bounded by their own limit.

This is their limitation by their like parts.

(11) Heart

The heart is red in colour.

In shape it is like a lotus bud turned face downwards.

As to region, it is in the upper region.

As to range, it is placed between the two breasts inside the body.

As to limit, it is bounded by its own limit.

(12) The Liver

This is a pair of fleshy membranes. It is of a red colour.

In shape it is like the sea-coral leaf.

As to region, the liver grows in the upper region.

As to range, it is placed between the two breasts and leaning towards the right hand side.

As to limit, it is bounded by its own limit. This is its limitation by like parts.

(13) The Pleura

These are the enveloping flesh, which may be concealed or unconcealed. Both are white in colour.

In shape, they take the shape of the place they occupy.

As to region, the concealed pleura is in the upper region, the other in both regions.

As to range, the concealed pleura covers the heart and the kidneys, the unconcealed pleura lies enveloping the flesh underneath the hide in the whole body.

As to limit, the pleura is bounded below by the flesh, above by the hide, across by its own limit.

(14) The Spleen

This is the flesh of the longue of the stomach.

It is of a dark-blue colour.

In shape it is like the loose tongue of a black ox.

As to region, it is in the upper region.

As to range, it is towards the head of the membrane of the stomach to the left of the heart.

As to limit, it is bounded by its own limit.

(15) The Lungs

The lungs which have two or three pieces of flesh are of a red colour.

In shape, they are like unevenly cut pieces of thick cake.

As to region, they grow in the upper region.

As to range, they lap and hang over the heart and the liver between the two breasts in the body.

As to limit, they are bounded by their own limit.

This is their limitation by like parts.

(16) The Intestines

They are of a white colour.

In shape they resemble a beheaded snake.

As to region, they grow in both regions.

As to range, they lie within the body from the bottom of the gullet to the anus.

As to limit, they are bounded by their own limit.

This is their limitation by like parts.

(17) Small Intestine

The binding together of the intestines in the places where they are coiled up-- is of white colour like that of roots of plants in stagnant water.

Its shape is even as theirs.

As to region, it is in both regions.

As to range, it lies within the twenty-one intestinal coils.

As to limit, it is bounded by its own limit.

(18) Undigested food in the stomach

The food that is eaten, drunk, chewed and masticated is of the colour of the food that is swallowed.

In shape it is like paddy loosely bound in a water-straining cloth.

As to region, it is in the upper region.

As to range, it lies in the belly.

As to limit, it is bounded by the flesh of intestine and new food.

(19) Faeces

It generally takes the colour of the food eaten, and the shape of the place it occupies.

As to region, it is in the lower region.

As to range, it lies in the colon.

As to limit, it is bounded by the membrane of the colon and by its own limit.

(20) The Brain

The mass of pith inside the skull is white in colour.

It takes the shape of the place occupied.

As to region, it grows in the upper region.

As to range, it lies depending on the four sutures within the skull and so on.

As to limit, it is bounded by the inner surfaces of the skull and by its own limit.

(21) Bile

There are two kinds, bile as organ, bile as fluid.

Of these the former is of the colour of thick oil of the *bassia latifolia*, the latter the colour of a faded *ākuli* flower.

Both take the shape of their range.

As to region, the former is in the upper region, the latter in both regions.

As to range, excepting the hair, hairs of the body, teeth, toe-nails and finger-nails, dry and hard skin, it pervades the whole body.

As to limit, the bile is bounded by its own limit.

(22) Phlegm

This is within the body and is of the measure of a pattha. It is of a white colour like juice of a leaf of the urena hemp.

It takes the shape of the range occupied.

As to region, it is in the upper region.

As to range, it lies in the membrane of the belly.

As to limit, phlegm is bounded by its own limit.

(23) Pus

This is the matter produced by bad blood.

In colour, it has the colour of a sere leaf, but in a dead body, the colour of thick, putrid scum.

As to shape, it takes the shape of the range occupied.

As to region, it is in both regions.

As to range, there is no constant range in pus; where it gathers, there it is.

As to limit, it is bounded by its own limit.

(24) Blood

This is of two kinds: accumulated blood and circulating blood.

Of these the former is of the colour of the thick juice of cooked lac, the latter the colour of the clear juice of lac.

As to shape, both take the shape of the range occupied.

As to region, the former is in the upper region, the latter is in both regions.

As to range, blood in circulation diffuses

through the entire material body along the network of veins, excepting the hard, dry hide and those places of the hairs of the head, hairs of the body, teeth and nails which stand clear of the flesh.

As to limit it is bounded by its own limit.

(25) Sweat

This is the watery element exuding from the hairy pores of the skin.

In colour, it is like clear sesame oil.

In shape, it takes the shape of the range occupied.

As to region, it is in both regions.

As to range, there is no constant range wherein sweat may persist, as blood does.

As to limit, it is bounded by its own limit.

(26) Fat

This is congealed viscous fluid. In colour, it is the colour of split turmeric.

As to range, it is like pieces of fine cloth of the colour of turmeric placed between the skin and flesh of a stout man. In the case of a thin man, it is like such pieces placed in two or three folds by the flesh of the shins, of the thighs, of the backbones, of the belly-sack.

As to region, it is in both regions.

As to range, it diffuses through the whole body of a stout man; in the case of a thin man, it lies by his calves, and so on.

As to limit, it is bounded below by the flesh, above by the skin, across by its own limit.

(27) Tears

This is the watery element exuding from the eyes.

In colour, it is like clear sesame oil.

In shape, it takes the shape of the range occupied.

As to region, it is in the upper region.

As to range, it lies in the sockets of the eyes.

As to limit, they are bounded by their own limit.

(28) Grease

This is molten viscous liquid.

In colour it is like coconut oil.

It may also be described as oil poured on scum.

As to shape, it is like a drop of oil spread over, and rolling on, clear water when one is having a bath.

As to region, it grows in both regions.

As to range, it lies generally in the palm of

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the hand, the back of the hand, the sole of the foot, the upper part of the foot, the nostrils, the ends of the shoulders.

As to limit, it is bounded by its own limit.

(29) Saliva

This is the watery element mixed with foam inside the mouth. In colour it is white like that of foam.

In shape it takes the shape of the range occupied.

As to region, it is in the upper region.

As to range, the saliva descending by both the cheek-walls, stops on the tongue. It is thin at the tip of the tongue, thick at the root.

As to limit, it is bounded by its own limit.

(30) Snot

This is impurity exuding from the brain.

In colour, it is like the kernel of the seed of a tender palm.

In shape, it takes the shape of the range occupied.

As to region, it is produced in the upper region.

As to range, it fills the nostrils.

As to limit, it is bounded by its own limit.

(31) Synovial fluid

This is the slippery putridity inside the joints of the body.

In colour, it is like bauhinia resin.

In shape, it takes the shape of the range occupied.

As to region, it is in both regions.

As to range, it lies inside the hundred and eighty joints, fulfilling the work of lubricating them. As to limit, it is bounded by its own limit.

(32) Urine

This is in colour like an alkaline solution of bean-water. In shape it is like water inside a water-jar placed face downwards.

As to region, it is in the lower region.

As to range, it lies inside the bladder, namely what is called the bladder-cup.

The limit of urine is bounded by the inside of the bladder, and by its own limit.

Hence, the 32 parts of the body means the meditation dhamma to contemplate the loathsomeness and abomination of the body expounded by the Buddha.

If is called *kāyagatāsati kammatṭhāna*.

If we observe the body of a human being, from the foot up to the tip of hairs, from the tip

of hairs down to the foot, from the skin to the surrounds, in the 4 cubits (about 6 feet) of the body, we cannot find any pearl, ruby, cat's eye, eaglewood tree, saffron, camphor, fume, fragrance, perfumes, sweet-smelling odours -- not even an atom of them.

Of course, in the 4 cubits of the body we can see only the putrid, ugly hairs of the head, hairs of the body and so on in the state of dirt and loathsomeness.

Hence, the 32 parts of the body is called the 4 cubits of this body, the groups of hairs of the head and so on in the state of dirt and loathsomeness.

Contemplation of 32 parts of the body

In the contemplation of 32 parts of the body, there are two ways to apply:

- (1) Uggaha kosalla = skill in learning
- (2) Manasikāra kosalla= skill in bearing in mind

(1) Skill in learning

- (a) verbal reciting
- (b) reciting by heart
- (c) distinguishing by colour
- (d) distinguishing by form

- (e) distinguishing by direction
- (f) distinguishing by position
- (g) distinguishing by limit
 - (1) Sabhāga pariccheda=limit by itself
 - (2) Visabhāga pariccheda=limit by others

(2) Skill in bearing in mind

- (a) in serial order, hairs of the head, hairs of the body, etc.
- (b) not too quickly
- (c) not too slowly
- (d) forbid wandering mind
- (e) by overcoming names, terms such as hairs of the body, etc.
- (f) by letting off the serial order
- (g) by (appanā) full concentration
- (h,i,j) by three suttas should bear in mind and contemplate.

(1) Skill in learning

(a) reciting by mouth

In reciting by mouth, the tacapañcaka (the skin as the fifth) etc. should be recited.

Form - After reciting "hair of the head, hairs of the body, toenails, fingernails, teeth, skin" in serial order, recite "skin, teeth, fingernails, toenails, hairs of the body,

hairs of the head” in serial order.

- In Vakka pañcaka= (in kidneys as the fifth), after reciting “flesh, veins and arteries, bones, bone marrow, kidneys” in serial order, recite “kidneys, bone marrow, bones, veins and arteries, flesh, skin teeth, fingernails, toenails, hairs of the body, hairs of the head.”
- Papphāsa pañcaka= (in lungs as the fifth) after reciting “heart liver, pleura, spleen, lungs” in serial order, recite “lungs, spleen, pleura, liver, heart, kidney, bone marrow, bones, veins and arteries, flesh, skin, teeth, fingernails, toenails, hairs of the body, hairs of the head.”
- Matthaluṅga pañcaka= (in brain as the fifth), after reciting large intestine, small intestine, undigested food in the stomach, faeces, brain”, in serial order, recite “brain, faeces, undigested food in the stomach, small intestine, large intestine, lungs, spleen, pleura, liver, heart, kidneys, bone marrow, bones, veins and arteries, flesh, skin, teeth, fingernails, toenails, hairs of the body, hairs of the head.”
- Meda chakka= (in fat as the sixth), after reciting “bile, phlegm, pus, blood, sweat, fat” in serial order, recite “fat,

sweat, blood, pus, phlegm, bile, brain, faeces, undigested food in the stomach, small intestine, large intestine, lungs, spleen, pleura, liver, heart, kidneys, bone marrow, bones, veins and arteries, flesh, skin, teeth, fingernails, toenails, hairs of the body, hairs of the head" in serial order.

- Mutta chakka: (in urine as the sixth), after reciting "tear, oil, spittle, snot, synovial fluid, urine" in serial order, recite "urine; synovial fluid, snot, spittle, oil, tear, fat, blood, sweat, pus, phlegm, bile, brain, faeces, undigested flood in the stomach, small intestine, large intestine, lungs, spleen, pleura, liver, heart, kidneys, bone marrow, bones, veins and arteries, flesh, skin, teeth, fingernails, toenails, hairs of the body, hairs of the head".

Thus, recite by mouth many times.

(b) recitation by bearing in mind

Just as recitation by mouth, so also recitation by mind and contemplation should be made.

Note: Due to recitation by mouth, meditation is skilful. The mind does not wander here and there; the parts of the body such as hairs of the head, etc. become prominent.

Due to recitation by learning in mind, it is conducive to discerning (asubha lakkhaṇā) unpleasant characteristic and realization.

- (c) Hairs of the head, etc., should be differentiated by colour.
- (d) Differentiation by form or shape. Hairs of the head, etc., should be differentiated by form or shape.
- (e) Differentiation by direction. In this body, from navel and upwards is called upper region.
- (f) Differentiation by location.
- (g) Differentiation by limit.

(1) *Sabhāga pariccheda*, limitation by itself, means “this part is limited by the lower or the upper or across or in such a place.”

(2) *Visabhāga pariccheda*, limitation by others, means “hairs of the head are not hairs of the body; hairs of the body are also not hairs of the head.”

(2) Skill in bearing in mind

- (a) In the contemplation of 32 parts of the body, we should bear in mind “hairs of the

head, hairs of the body, etc., in serial order. We should not jump over one or two parts, etc. bearing in mind.

If we jump over one or two parts bearing in mind, the fulfilment of bhāvanā development cannot be complete.

- (b) bearing in mind not too quickly
- (c) bearing in mind not too slowly
- (d) By forbidding the wandering means abandoning the meditation and forbidding the wandering mind over various objects. If the mind wanders over various objects, the meditation will decrease and disappear.
- (e) By way of overcoming paññatti name concept means to overcome paññatti name concept such as hairs of the head, hairs of the body, we should contemplate on loathsomeness.
- (f) By leaving in serial order means leaving the unclear parts and minding.
- (g) By means of appanā means by any of the parts where (appanā) full concentration happens.
- (h,i,j) The three suttanta means-
“One who is intent on higher consciousness of the noble concentration and vipassanā-insight,

sometimes minds samatha nimatta sign, sometimes minds paggaha nimitta the sign of exertion, sometimes minds upekkhā nimitta equanimity.

“Therefore that bhāvanā citta also becomes malleable, wieldy and bright, it is not brittle and becomes rightly concentrated for the destruction of cankers.

“If he is intent on encountering dhamma by iddhididha, special ñāna knowledge, he deserves to be an attainer of the dhamma.” This sutta is called Adhicitta Sutta.

“When to suppress the mind , suppress it. When to encourage, encourage it. When to ignore, ignore it. When to make joyful, rejoice it. Make attention to the Path and Fruition, take delight in Nibbāna. If the yogī is full of these 6 factors, he can realize the Bliss of Nibbāna.” This is called the Anuttarasitibhāva Sutta.

“When stopping short and drawing back, it is not a suitable time for developing (passaddhi sambojjhanggo) peace.”

Meditation should be learnt properly with two skills, namely uggaha kosalla, and manasikāra (learning and mindfulness).

After learning, he should take nimitta signs of loathsomeness in hairs of head.

After that all the parts of the body should be differentiated by colours, forms, directions,

places, regions and should be contemplated as loathsomeness.

The Benefits of Meditation of 32 Parts of the Body

1. It can suppress the non-enjoyment in Meditation Centre and in the mind development (bhāvanā).
2. It can bear the big and small dangers.
3. It can bear cold, heat, hunger, thirst, and the bites of gnats, mosquitoes, flies, wind, sunheat, scorpions, lice.
4. It can bear the rough speech.
5. It can bear the bodily pain.
6. It can attain four jhāna based on special colour of hairs, etc., namely blue, yellow, red and white.
7. It can realize abhiññāṇa, special knowledge.

As there are much benefits beginning from suppressing the non-enjoyment in meditation until the attainment of four jhānas and abhiññās, the wise have to contemplate meditation rightly and mindfully this (kāyagatāsati) 32 parts of the body.

CHAPTER (2)

THE THREE ESSENCE OF BUDDHA SĀSANA TEACHINGS

The Teaching of the Buddha to get out of the round of rebirth sufferings is called ‘sāsana’. The Essence of that sāsana is sīla, samādhi and paññā (morality, concentration and knowledge).

(a) Sīla

‘Sīla’ is a pāli word (term). But Myanmars use this pāli word much and understand it easily as other Myanmar words and it serves as a Myanmar word.

1. The meaning of sīla

The nature, habit, noble moral behaviour, etc. are the meanings of sīla. Keeping the bodily actions, verbal actions properly and purely are called observing sīla well.

2. Names of sīla

There are many kinds of sīla, namely, five precepts, eight precepts, etc. As they have already been mentioned in the version “How to Live as a Good Buddhist”, Part I, Chapter (10) and Part

II, Chapter (5), they need not be mentioned again. If you wish, you may read those Parts and Chapters.

3. The characteristics of sīla

Sīla is the most wonderful jewellery or ornament for personal adornment. It is also the sweetest smell. Therefore sīla is shown in many ways in the books as follows:

- Sīlam yogissa lañkāro,
sīlam yogissa mañdanam.
- Silehi lañkato yogī,
mañdane aggatam gato.

Sīla is a simple ornament, the most wonderful ornament of the meditator yogī. The way of wearing (adorning) sīla is the most wonderful adornment of all.

- Candanam tagaram vāpi,
uppalam atha vassiki.
- Etesam gandhajātānam,
sīlagandho anuttaro.

The smell of ‘sīla’ morality is the sweetest of all flowers, sandalwood, rhododendron, lotus, jasmine.

- Appamatto ayam gandho,
yvāyam tagara candanam.
- Yo ca sīlavatam gandho,
vāti devesu uttamo.

The smell of rhododendron, or sandalwood is little.

The fame of the virtuous spreads sweetly in deva abodes, etc., thus grandly mentioned the characteristics of sīla.

4. The advantages of sīla (morality)

Observing sīla will bring about good advantages as follows:

1. Because of unforgetfulness much wealth will be obtained.
2. Good fame will be attained.
3. He can approach the audience bravely.
4. He dies without wavering.
5. After timely death he attains to celestial abode and enjoys happiness.

(Sutta Mahāvā, Mahāparinibbāna Sutta)

Moreover, the sīla observer can obtain good benefit such as pleasant joy. The pleasant joyful person gets joy, small pītipāmojja. The joyful person gains great interest (pīti); the great interest holder gets calmness of body and mind; the

person who has the calmness gets happiness; the happy one gets samādhi, concentration of the mind. The one who has the concentration of the mind realizes yathābhūta ñāṇa knowledge. One who realizes that ñāṇa knowledge will be bored or tired of samsāra dukkha, rounds of suffering, and strong vipassanā insight, namely Nibbāna ñāṇa. One who realizes that ñāṇa will attain the Path which is free from clinging; one who realizes the Path will attain the Arahatta Phala Fruition called vimutti. One who attains that Fruition will attain the paccavekkhanā ñāṇa which reflects the Path, the Fruition and Nibbāna. One who attains that paccavekkhanā ñāṇa can attain the absolute bliss of Nibbāna. (Ang, 3-505).

As the sīla observer is observing moral precepts, he can get good benefit not only in the present and next existence but also the benefit of attainment to Nibbāna. Hence sīla is mentioned as “the beginning of all goodness, kusala.”

(b) Samādhi

In the Essence of Buddha Sāsana Teachings, samādhi is of the Essence. As the pāli word ‘samādhi’ is widely used in Myanmar, it is well acquainted.

1. The meaning of samādhi

Samādhi is the mind concentration on an object, being steady in mind. Not wandering about many objects, but well stationing (samādhāna) at a single object is its meaning.

2. Kinds of samādhi

There are many kinds of samādhi mentioned in Visuddhimagga, the Path of Purification:

- (1) Hīna samādhi = low or base concentration
- (2) Majjhima samādhi = undeveloped, intermediate concentration
- (3) Panīta samādhi = well developed, noble concentration, etc.

(3) How to establish samādhi concentration

Samādhi is not an imagination; it is not merely a verbal action; it is a practical practice. Only when either samatha or vipassanā is practically developed sāmādhi concentration can be attained.

With a view to establishing samādhi concentration by way of ‘samatha’ calm practice, one should choose a quiet place.

In 40 Samatha Practices, if he concentrates on earth kasiṇa, intense mental concentration, he should keep on contemplating continuously “pathavī pathavī, earth earth” in the mind. This is how to catch it. Even though mind is running here and there at the beginning, after practising days and months with mindfulness and diligence it will station on the pathavī kasiṇa. Then, he will not hear the sounds in the surrounding, even though he may hear they will not be clear to him, he will not notice anything at all; the mind contemplating “earth earth” “pathavī pathavī” will establish steadfastly on earth kasiṇa. Such kind of mind is called samādhi concentration.

Moreover, he can establish vipassanā samādhi if he wishes to contemplate one of the objects of vipassanā Insight.

A yogī may get backache while contemplating vipassanā Insight. He may contemplate on its “aching aching”; the mind will not wander to other objects of itching, hearing, but he will understand the only aching object. He knows when vedanā sensation begins; he knows it also vanishes; he knows it increases, decreases and neither increases nor decreases. The only concentration on the aching sensation is called ‘samādhi’. The practice with ability to attain such a state of contemplation is called ‘able to establish concentration’.

(4) The Power of Samādhi Concentration

The power of Concentration is great. Nibbāna cannot be attained by merely praying. We must practise till we attain samādhi concentration.

The Buddha said:

Bhikkhus, develop samādhi concentration. The bhikkhu who attains samādhi concentration does realize:

- (1) This is Dukkha Suffering
- (2) This is the Cause of Dukkha Suffering.
- (3) This is the Cessation of Dukkha Suffering, Nibbāna.
- (4) This is the Practice leading to the Cessation of Dukkha Suffering, Nibbāna.
(Samyutta Pāli, Sacca Samyutta,
Samādhi Vagga, Samādhi Sutta)

Moreover the Buddha said:

“If the bhikkhu develops samādhi concentration again and again, he can live happily in the present life; he can get dibbacakkhu, divine eye; he can get mindfulness; he can get sampajañña, clarity of consciousness, clear comprehension; all kilesa āsava defilements can be exhausted and such benefit can be attained. Thus the Buddha delivered the power and the benefit of samādhi.

(Aṅguttara, Catukka Nipāta, Rohitassa Vagga, Samādhibhāvanā Sutta)

(c) Paññā

Paññā is a pāli word. But it is widely used in Myanmar and is well aquainted as Myanmar word.

1. The meaning of paññā

Knowing widely is paññā. The realization of things whatever good or bad.

Paññā is similar to light. Just as light dispels darkness, paññā knowledge can dispel moha delusion. Therefore the Buddha said, “Paññāsamā ābhā natthi”=there is no light like paññā knowledge.

2. Names of paññā

There are paññā knowledge, namely,

1. Cintāmaya paññā=knowledge gained by thinking
2. Sutamaya paññā= knowledge gained by hearing from the wise
3. Bhāvanāmaya paññā=knowledge gained while abiding in jhānas and Noble Fruitions. Altogether 3 kinds of knowledge.

Moreover, in Abhidhamma vibhaṅga Pāli, Nāṇa vibhaṅga, etc. there are still many kinds

of paññā knowledge. For example: knowing the good results of charity is called dānamaya paññā. Knowing good results of observing sīla is called sīlamaya paññā. Thus there are still many kinds of paññā. Those who wish may go on studying in the said books.

3. How to study

Three kinds of paññā such as cintāmaya paññā, etc. have already been mentioned. Among them the sutamaya paññā is the basic knowledge.

The Buddha said in the Buddhavamīsa Pāli Text thus: “Paripuccham budham janam, paññā pāramitam gantvā”.

It shows that sutamaya paññā is the foundation. One who has no basic education cannot understand by mere thinking with cintāmaya paññā. He must learn at first from the wise. Only after getting basic sutamaya paññā, he can get cintāmaya paññā. If you can research paññā knowledge basically, why can't you come in the list of wise?

4. The benefit of paññā knowledge

To mention the benefit of paññā it will never come to end. Buddha himself is a name of knower. Knowing the Four Noble Truths is a name of Knowledge. Knowing the Four Noble

Truths is the work of paññā knowledge. Sabbaññuta Nāna, the Omniscient, the All-knowing is also a name of knowledge.

In the world, the wise can do successfully national, religious, economic, social, political works. Every work can be accomplished by paññā knowledge. That paññā is not evil, it is good, wholesome. Paññā is on the side of kusala. Therefore paññā is mentioned in the chapter of Mental Factors of Buddha Abhidhammattha saṅgaha as pleasant, good and faultless.

5. Is the stratagem of a woman who kills the robber paññā knowledge?

Once upon a time, when King Brahmadatta was reigning the city of Bārānasi, the prostitute Sulasā saved the robber Sattuka from the hands of executioners and they were living together as husband and wife.

The robber Sattuka, being unable to dispel the wickedness of the fool, told Sulasā to put on jewellery worth one lakh rupees and took her to the top of the mountain.

On reaching it, he took off the jewellery and attempted to kill her by pushing from the top of it. Sulasā thought it was better to use a stratagem, and she requested him to let her

worship from four directions before death. On getting permission, she worshipped from each direction and at last killed Sattuka by pushing him from the top of the mountain from the west and he died.

The Bodhisatta, the then guardian deva of the tree said, “Not only men are wise but also women are wise; Itthīpi paññitā hoti”.

In this story, as Sulasā's wrong-doing (ducarita) cannot associate with paññā cetasika; the Bodhisatta praised her to be wise, we should not say it is wrong. We should not say that Sulasā's understanding is also not paññā knowledge. Understanding “I will win if I use a stratagem” is the realization, and so it is paññā.

We should not doubt whether wrong-doings ducarita, can become real knowledge, paññā.

The stage of knowing “I will win if I use a stratagem” does not yet come to be akusala ducarita. Only when reaching the stage of pushing and killing Sattuka, akusala ducarita came to be. The praising of the Bodhisatta deva was related to the part of knowledge paññā only. Therefore the understanding of Sulasā is also paññā.

Just as Sulasā struggled to overcome life danger, we should take refuge in Paññā with confidence.

(d) The Three Essence of Sāsana

Sīla, samādhi and paññā has been mentioned respectively. Those three dhammas are also called the Essence of Sāsana. How is it?

Because the three dhammas are greatly conducive to the practice of sāsana with the energy of each dhamma and with the combined energy of the three.

The Buddha mentioned the related energy of sīla, samādhi and paññā as follows:

While residing at the mango grove of the banker Pāvārika, the Buddha delivered the dhamma discourse to the bhikkhus many times as follows:

Samādhi depending on sīla has much benefit, paññā depending on samādhi has much benefit. Mind depending on paññā is quite free from kāmāsava, bhavāsava, ditthāsava and avijjāsava.

(Sutta Mahāvā, Mahāparinibbāna Sutta)

As shown by the Buddha, to be free from āsava defilements and to enable us to realize nibbāna, we should make use of the combined energy of sīla, samādhi, paññā with faith and confidence. Without sīla good concentration (sammā samādhi) cannot come to be.

Hence the Buddha said:

The unvirtuous man has no right concentration. If right concentration disappears,

right knowledge paññā disappears.

(Aṅguttara, Catuttha Pannāsaka, Āghāta
Vagga, Sīla Sutta)

Hence, the sons and daughters of the noble householders should try to equip with sīla and gain samādhi by developing vipassanā insight, realize the nāmarūpa mind-and-matter and realize nibbāna. Then only it will be proper use of sīla, samādhi and paññā, the essence of Buddha Sāsana.

CHAPTER (3) .

THE DEPENDENT ORIGINATION

The Dependent Origination (Paṭiccasamuppāda)

The term “Paṭiccasamuppāda” in Pāli means Dependent Origination or Dependent Arising in English. Most persons here and abroad have been familiar with this important, basic Buddhist technical term. Yet, since this type of Dhamma being very suitable and profound, many will fail to understand in full or in essence. However, whether Buddhists or not, all persons should at least have basic, clear knowledge of these actualities of truths of life which show causal connection in natural sequence everyday.

The term in Pāli has three features: (a) paticca = dependent on, caused by, (b) sam = simultaneously, jointly, (c) uppāda = arising or origination, coming-to-be. So one can know that all existences have causal relations in reality, quite naturally.

Therefore, if sufficient conditions gather and meet together, there must be suitable results or sequences in life, stages by stages.

The Natural Order of Dependent Origination

Avijjā paccayā saṅkhārā
 Saṅkhāra paccayā viññāṇam
 Viññāṇa paccayā nāmarūpam
 Nāmarūpa paccayā saḷāyatanaṁ
 Saḷāyatana paccayā phasso
 Phassa paccayā vedanā
 Vedanā paccayā taṇhā
 Taṇhā paccayā upādānam
 Upādāna paccayā bhavo
 Bhava paccayā jāti.

Jāti paccayā jarā maraṇam sokaparideva
 dukkha domanassupāyāsā sambhavanti, eva
 metassa kevalassa dukkhakkhandhassa samudayo
 hoti.

Translation

Due to ignorance are conditioned volitional actions of kamma formations.

Due to volitional actions are conditioned consciousness.

Due to consciousness are conditioned mental and physical phenomena.

Due to mental and physical phenomena are conditioned the six faculties, that is five physical sense-organs and mind.

Due to the six faculties are conditioned sensorial and mental contact.

Due to sensorial and mental contact is conditioned sensation/ feeling.

Due to sensation/feeling is conditioned desire.

Due to desire is conditioned clinging.

Due to clinging is conditioned the process of becoming.

Due to the process of becoming is conditioned birth.

Through birth are conditioned decay, death, sorrow, lamentation, pain, grief and despair.

Explanation of Each Factor

1. Avijjā

Avijjā means ignorance (moha), delusion. It is the ignorance of the truth of suffering, the truth of the cause of suffering, the truth of the way to the cessation of suffering. Moreover, ignorance means ignorance of past khandhas, future khandhas, past-future khandhas which signify the rounds of births and deaths called “Paticcasamuppāda”. Thus ignorance embraces eight points, not knowing eight things.

Those who are under eye-diseases cannot see clearly what are the things in front of them. So due to the ignorance clouds, no one can see all mentality and materiality that occurs in three worlds as dukkha (suffering) all the time. This

truth of suffering eludes all blind persons. So also, blinded with ignorance, most worldlings do not know the cause of suffering called “samudaya saccā”, which means greed, lust, attachment. So also ignorant people do not know and understand that Nibbāna is the only end of suffering. So they fail to understand the way to cessation of suffering called magga saccā, the Eightfold Noble Path.

2. Saṅkhāra

All ordinary, common wholesome deeds as well as all evil deeds are caused by volitional actions (saṅkhāra). So all sentient beings have meritorious deeds and evil deeds and jhanic (calm) deeds accordingly.

3. Viññāṇa

Due to volitional deeds there arise mundane resultant consciousness called rebirth consciousness of various kinds. In the past one had performed many wholesome deeds so he or she attains good rebirths in human, deva and brahma worlds, by means of their rebirth consciousness.

In the same way past evil deeds (akusala kamma) generate bad results, evil rebirths in lower planes of existence such as hells, animal kingdom, hungry ghosts and the world of devils.

Due to the past volitional deeds (*saṅkhāra*), there arise present eye-consciousness, ear-consciousness, etc., called *vipaka* resultants consciousness. These results come in the present existence, called “*vipāka* consciousness”.

4. Nāma-Rūpa (mind-matter)

When *vipākas* arise, there come to be mentality-materiality phenomena, in combination with *vipākas*. So due to *vipākas* sentient beings now have mind and matter.

5. Saṭṭayatana.

Since six sense-organs (six faculties) are termed “*saṭṭayatana*”, all living bodies have to undergo these six sense doors. They are like six robbers coming through six doors respectively. So form, sound, smell, taste, touch, awareness appear, like thieves.

6. Phassa (touch)

Touch or contact is called “*phassa*” in Pāli. All sentient beings, due to six faculties, have also six types of contact. Contact of eye, contact of ear, contact of nose, contact of tongue, contact of body, contact of mind have to appear accordingly. These contacts in states of roughness, moderateness, subtleness (good, bad, best) types.

7. Vedanā (feeling/sensation)

All living beings have to experience six types of feeling/sensation at six sense-organs. For example, a man may fall down from thirty feet hill. When we see him falling from hill-top we feel anxiety, fear, and our body may feel coldness or numbness. Our eye-consciousness feel many sensations for this view and experience. We feel ache and pains too.

8. Tanhā (lust, greed, attachment)

Due to phassa contact there arises tanhā, lust, greed or attachment. We feel attached to sight, sound, smell, taste, physical thing and mental thing. Lust or greed can arise as a result.

Except sight, sound, smell, taste, touch, we can also have Dhamma Ārāmaṇa called ideas, thoughts and awareness.

If feeling is good or moderate we feel attachment to this sensation. We get joys and smiles when we feel pain or unwanted objects appear, our feeling is bad or low. But tanhā still exists. We want to overcome unsatisfactoriness, pain or disgust. This longing remains. Even hungry ghosts while in famine state, want to eat food in future. Wants remain to create attachments. So tanhā is still alive. When we get bad objects

we want something other than these. Longing remains.

9. Upādāna (grasping, clinging)

Upādāna means clinging or grasping. If lust/greed is in moderation it is called taṇhā, attachment only. However, if this attachment grows very strong, it becomes “upādāna” clinging. Intensity develops. So there exist kāmupādāna, clinging of sensuality, diṭṭhupādāna, clinging of wrong view, sīlabbatupādāna, clinging of rites and rituals, and attavādupādāna, clinging of self or soul.

10. Bhava

“Bhava” means “becoming”, “coming into existence”, “come-to-be”. We all now have khandha bhava, in process. There are two kinds of bhava. One is kamma bhava which signifies all mundane wholesome acts and unwholesome acts, a total of 29 kammic deeds (=kamma bhava). The other is called upapatti bhava, creating physical bodies or appearance in existence.

The actual ten evils are unwholesome kamma bhava.

The actual ten meritorious deeds are wholesome kamma bhava.

11. Jāti

When those “becomings” exist there will be many kinds of births. Jāti means birth, or concepts in wombs. Birth is very evil because one has to live as foetus, as a prisoner inside mother's womb for at least nine or ten months. Birth needs evil and harm for foetus, for baby child. Only Buddhas and arahats know deeply the extreme dukkha of these births in exact clear manner.

12. Jarā marana [decay (old age) and death]

All sentient beings come to be as a result of rebirth consciousness and the state of resultant “birth”. Due to “birth” existence now all have to experience old age (decay) and death. Even deities, Brahma-gods, have to die in heavenly abodes. All human being become old and then die.

Before old age and death, everyone must suffer by way of anxiety, sorrow, lamentation, grief, heartfelt sorrow of many types too. Thus life is dukkha.

12 Links

All worldlings/ common people everywhere have to go rounds and rounds of Dependent

Origination which is the natural law of life. There are 12 factors in the Law of Dependent Arising.

1. Avijjā (ignorance)
2. Saṅkhāra (volitional activities= formations)
3. Viññāṇa (32 kinds of mundane cittas of resultants)
4. Nāma-Rūpa (materiality due to the cause of 32 mundane resultant cittas and materiality due to kamma)
5. Saḷāyatana (six faculties: eye, ear, nose, tongue, body, mind)
6. Phassa (contact or touch)
7. Vedanā (feeling or sensation of objects)
8. Taṇhā (greed or lust)
9. Upādāna (clinging or grasping, lust and wrong view)
10. Bhava (becoming: kammic existence and physical existence)
11. Jāti (birth, past births and future births)
12. Jarā, Marañā:old age (decay) and death

The remaining “sorrow”, “anxiety”, “lamentation”, etc. are not counted within these twelve consequential links of life because they signify jāti and marañā = in truth.

Three Time (kāla, period)

1. Avijjā and saṅkhāra belong to the past
2. Viññāna, nāmarūpa, salāyatana, phassa, vedana, tanhā, upādāna and bhava belong to the present
3. Jāti and marana belong to the future

Three Rounds of Vatta

1. Avijjā, Tanhā, Upādāna mean Defilement Round
2. Sankhāra, Kammabhava mean Kammic Round
3. Viññāna, Nāmarūpa, Salāyatana, Phassa, Vedanā, Upapattibhava, Jāti and Jarā-Marana mean Resultant (Vipāka) Round.

20 Factors

1. Avijjā, Saṅkhāra, Tanhā, Upādāna, Bhava mean five factors in a group of saṃsāra.
2. Tanhā, Upādāna, Bhava, Avijjā, Sankhāra mean five factors in a group.
3. Jāti, Jarā, Marana (Viññāna, Nāmarūpa, Salāyatana, Phassa, Vedanā) mean five factors in a group.
4. Viññāna, Nāmarūpa, Salāyatana, Phassa, Vedanā (Jāti, Jarā, Marana) mean five factors in a group.

In the past existences we all have had five factors of avijjā, saṅkhāra, taṇhā, upādāna, bhava as Past Cause (Past Round of Life)

In the present existence we all have taṇhā, upādāna, bhava, avijjā, saṅkhāra as Present Round of Life. In future existence there will be viññāṇa, nāma rūpa, saḷāyatana, phassa and vedanā as Future Round of Life.

Therefore “paṭiccasamuppāda” means samsāric births and rebirths with twelve links in a suitable way. There are five factors of the past, five factors of the present and five factors of the future. So there are twenty factors of samsāric lives for all ordinary persons without Four Noble Truths.

Three Connections

1. First connection: between saṅkhāra and viññāṇa
2. Second connection: between vedanā and taṇhā
3. Third connection: between bhava and jāti

The First Connection shows the relation between Past and Present; cause and effect; past cause and present result. Thus it has three modes.

The Second Connection shows the relation between Present and Present; cause and effect; present cause and present effect.

The Third Connection shows the relation between Present and Future; cause and effect; present cause and future effect.

Four Layers

1. One layer: avijjā and saṅkhara
2. One layer: viññāṇa, nāma-rūpa, salāyatana, phassa and vedanā
3. One layer: taṇhā, upādāna and bhava
4. One layer: jāti and jarā-maraṇa

Another Way

1. Past Five Causal Factors=one layer
2. Present Five Causal Effects=one layer
3. Present Five Causal Factors=one layer
4. Future Five Causal Effects=one layer

Two Basic Causes of Series of Lives

1. For past rounds of existences, avijjā is the main cause
2. For future rounds of existences, taṇhā is the main cause. Previous bhava-khandha is the past main cause. Coming bhava-khandha is the future main cause.

Many persons accept avijjā to be the cause of immoralities and vices. But they do not fully understand it is also the main cause for meritorious

or wholesome deeds. Can moha/ignorance give rise to kusala good deeds?

It is true in experiential existence. All persons, except Buddhas and Arahats, wish good effects, happiness in higher realms. But celestial happiness, heavenly bliss, deva-brahma lives are still within the sphere of dukkha as all living beings are transient, not eternal. Many do not know deva and brahma realms are full of sufferings so that, by the power of ignorance, they perform meritorious or wholesome deeds. Thus ignorance generates wholesome acts, which are nothing but Saṅkhāras/ volitional activities. So moha (ignorance) can prompt virtuous deeds. However, since all Buddhas and Arahants have eradicated all ten defilements and seven latent impurities, they naturally and automatically avoid evil. Yet they do virtuous deeds such as teaching the Noble Dhamma, giving right method of salvation, sweeping the ground, etc. and they do not accumulate merits, as good deeds become neutral or functional only. They do wholesome acts only with neutral state of mind, for the sake of the welfare of beings.

Ignorance, in fact, creates both good and had actions (kusala and akusala saṅkhāra). As a result of such volitional activities there come rebirth consciousness with sense-faculties, such

as eye-consciousness, ear-consciousness, and so on.

Each and everyone who lives under the influence of avijjā, receive mind-body process or mind-matter process as the Law of Dependent Origination shows clearly. Those cyclic existences are always painful.

Due to ignorance, tanhā-lust also appears Ignorance gives rise to attachment, in rounds of birth and deaths without ceasing. This deep nature of all existences is called the Dependent Origination Dhamma. It is a profound teaching by the Buddha.

However one should hear, learn, study the Law of Dependent Origination. One can think deeply about one's own life with the aid of the Natural Law of Life. Then one must practise samatha and vipassanā bhāvanā (insight-meditation) (Vipassana Practice) in reality. Those who do not listen to this Noble Dhamma can fail to consider the Law of Life in cyclic rounds. So many wander in samsaric lives. Many do not understand the nature and function of Dependent Origination, just like legs of a hare cannot fathom the bed of ocean. Therefore ignorant persons suffer in this life and the next series of lives too.

Under the influence of avijjā, there are kusala saṅkhāras and akusala saṅkhāras (wholesome deeds and unwholesome deeds= volitional activities). Here the term “Saṅkhāra” means

mundane, worldly virtuous acts as well as evil acts (immoral acts). Indeed “volition” “attitude” “choice” occur in both worldly virtues (merits) as well as in demerits.

Although worldly virtuous deeds are not fully reliable, one must follow the path of virtue, just as a drowned person, driven away from a sunken ship, has to take help from a dead carcass of elephant which he sees and snatches nearby on the water. Otherwise he will become a dead person too. He must do, in the same way, all wholesome acts to save from pain and suffering. So kusala virtues are helpful in samsāra ocean. Next an intelligent and wise person must do non-attached virtues that help him liberate from the ocean of sanisāra. This unique virtue is called Vivaṭṭanissita kusala--liberating wholesome deed.

Those who seek true, lasting happiness must recite or memorize the 12-link Dependent Origination as mentioned in Abhidhamma Vibhaṇ-ga scripture. Then only meanings must be sought from an able teacher in good time.

Those who recite Paṭiccasamuppāda Pāli Text (the text of Dependent Origination) become shrines of Dhamma, repositories of Dhamma. They are similar to pagodas with holy, sacred relics worthy of homage and respect. Even deities

and Brahma gods have to venerate such a person. This is natural and true. In the world there are four types of holy shrines or cetis: (1) Dhātu Cetiya= shrine of Buddha's holy relics (2) Dhamma Cetiya=shrine of Dhamma (3) Paribhoga Cetiya=shrine of Buddha's requisites such as holy robe, bowl: (4)Uddissa Cetiya=shrine in memory of the Exalted Buddha like Shwedagon Pagoda. Those who recite and memorize Holy Dhamma such as Paṭicca-samuppada become shrines of Dhamma. Even gods and men should pay homage to him. (Visuddhimagga Aṭṭhakathā)

Paṭiccasamuppāda In Reverse Stoppage of Samśāric Dukkha

Avijjāya tweva asesavirāga nirodhā saṅkhāra
nirodho,

Saṅkhāranirodhā viññāṇanirodho,
Viññāṇanirodhā nāmarūpa nirodho,
Nāmarūpa nirodhā saḷāyatana nirodho.
Saḷāyatana nirodhā phassanirodho,
Phassa nirodhā vedanā nirodho,
Vedanā nirodhā taṇhā nirodho,
Taṇhā nirodhā upādāna nirodho,
Upādāna nirodhā bhava nirodho,
Bhava nirodhā jāti nirodho,

Jāti nirodhā jarāmaraṇam soka parideva
 dukkha domanassupāyāsā nirujjhanti,
 Eva metassa kevalassa dukkhakkhandhassa
 nirodho hoti.

Translation

If ignorance ceases completely by insight
 wisdom all unwholesome-wholesome volitional
 activities cease. (saṅkhāras cease)

If saṅkhāras cease, new rebirth-consciousness
 ceases.

- If viññāṇa ceases, nāmu-rūpa (mentality-materiality) cease.

If nāma-rūpa cease, six sense-faculties cease.
 (saḷāyatana cease)

If saḷāyatana cease, phassa (Touch=contact)
 ceases at six sense-doors.

If saḷāyatana (six sense-doors=sense-organs)
 cease. taṇhā (lust, greed) ceases.

If taṇhā cease, clinging (grasping) (upādāna)
 ceases.

If upādāna ceases, becoming ceases.

If becoming ceases, birth ceases.

If birth ceases, decay, death, sorrow, anxiety
 grief, lamentation, crying cease In this way all
 groups, all processes of khandha-life dukkha ceases
 in complete and total manner.

Meaning of the Reverse Dependent Origination

Origination By Dispelling Ignorance, the light of Insight-wisdom shines

According to this subtle, noble teaching, if all Ignorances totally ceases, the aim of life is attained here and now. In true, original Buddha-Dhamma, the chief aim of liberation is to get the cessation of Ignorance in a complete, total way. If Ignorance ceases in heart and mind, all subsequent dukkhas (resultant-effects or sequences) do not follow: all links or chains are broken by the cessation of ignorance. In the natural order of the Dependent Origination arising causes are many and diverse also. Moreover, the consequences or effects are complex and different too. In the reverse order (*paṭiloma*) the main factor is one only without any complexity and diversity, since there is neither occurrence nor result. Only “cessation” or “stopping” alone matters so that no results arises as one cessation alone is sufficient to stop the complex process in the stream of life. In reverse cessation is the main point to do.

For example, banyan seed can generate many diverse cases or many features in different way. The seed gives rise to root, trunk, banyan tree which again produces branches, leaves, fruits.

From banyan fruits, seeds come again to give sprouts, stems, trunks, trees and so on. The natural production process is diverse as well as endless. We get different things -- banyan branches, banyan trunks, banyan fruits, banyan leaves and others. They are different. If banyan seed alone is destroyed no diverse products occur. All diverse features are stopped forever. If seed is absent no sprout can come into being, and other complexities also cease. Even branches and fruits cease to exist. Herein the destruction of seed means this one must not be put into the ground, and it must be burnt completely before it reaches or touches the ground. Thus total burning-up of one seed alone is the greatest deed and stoppage of all subsequent processes of diversity and complexity. All productions now cease by the destruction of a seed.

In the same way the technical, holy term "cessation" (nirodha) or "stoppage" means the sacredness of Nibbāna -- Nibbanic lasting happiness. So to dispel, to eradicate avijjā, a devotee needs only Vijjā-insight-wisdom. What is Insight-Wisdom in the Teaching? Vijjā--Insight-Wisdom means.

Dukkhe ñāñam, dukkha samudaye ñāñam,
Dukkha nirodhe ñāñam, dukkhanirodha,
gāminiyā paṭipadāya ñāñam.

1. The Insight-Wisdom that reveals the noble truth of suffering.
2. The Insight-Wisdom that reveals the noble truth of the cause of suffering.
3. The Insight-Wisdom that reveals the noble truth of the cessation of suffering (Nibbāna)
4. The Insight-Wisdom that reveals the Way to the cessation of suffering (magga sacca)

Thus in daily life there are only vijjā leading to the revelation of the Four Noble Truths (Ariya Sacca).

If we want to get rid of the process that gives rise to the endless banyan-tree with many features, our only duty and responsibility is to get rid of a seed and destroy it completely because it touches the ground. The seed must be burnt into ashes or crushed totally. Within the cessation of essences inside the seed, all are destroyed together in total way -- its sprout, trunk, stem, branch, fruit, and seed again. All others are destroyed by the destruction of the seed, once and for all.

In the same way those who understand the cycle of life -- ups and downs of life -- and piously want to liberate from all types of suffering must kill or destroy ignorance (avijjā = moha = wrongness). This alone is our main duty everyday to win liberation, purity and true peace. Nothing

else matters; only ignorance must be destroyed totally, directly. Then all remaining circles are destroyed by one stroke.

Avijjā is overcome by vijjā-insight-wisdom or knowledge. Vijjā wins over avijjā. Even good moral restraint (*sīla*,morality) cannot kill or dispel avijjā. Vijjā insight meditation alone is the one which kills ignorance. Darkness is won by light only. So alms-giving (generosity, moral restraint and other types) are mere adjuncts/ accessories to Vipassanā Insight Meditation.

Since human and divine beings are under the sway of ignorance, only the revealing/ liberating insight wisdom of knowledge of the basic truth of life (suffering) alone is necessary. One must drive away the darkness of ignorance by the light of insight-wisdom which alone dispels it. Vijjā light is the only one which wins. So to uncover and get rid of the remaining three truths of life must be dispelled by corresponding vijjā insight-wisdom lights:

Among these four ignorances, the basic one is the ignorance of the truth of suffering -- the highest darkness. To dispel the ignorance of the truth of suffering one should try to get vipassanā mindfulness of the truth of suffering. When this huge, expanding darkness is dispelled the remaining three darkness are also gone. From previous

countless lives, everyone lives under the influence of ignorance. So, in this noble existence, in order to get insight-wisdom, one must constantly and steadfastly, by patience and mindfulness, watch the facts of sufferings, the truth of suffering. When insight-wisdom develops and matures one fully understands the truth of suffering completely.

We all should have the cessation of decay and death by cultivation of the light of wisdom, driving away the darkness of ignorance everyday with noble persistent effect. This is the only direct, true way to Nibbāna. Those who are driving away, getting rid of blindness achieve nobility by means of Right Effort, Honest Effort, Respectful Effort, Honourable Effort. By taking interest in this eradication of ignorance, one becomes pure in moral life and one is also free from superficialities of life: one is free from entanglements and complexities. Even in this life or in the next, one is certain to win true, lasting freedom. (Aṅguttara Text)

Except the work of abandonment of ignorance (freedom from foolishness), other jobs, motives and attitudes are expansions of sufferings, the promotion of decay and death. With the growth of Ignorance one always suffers many deaths again and again. Ignorance impels ignorance. Ignorance begets ignorance, leading to repeated births and deaths.

The true, compelling cause of dukkha is tanhā, lust or attachment. With the thinning or dispelling of tanhā, one can do noble, liberating main work-- to get salvation from all troubles worries. Avijjā brings untold miseries since past lives so vijjā insight wisdom also brings true; lasting freedom. Those who cultivate attainment, lust, greed, craving cannot follow the path of liberation: they wander in samsāric lives. They develop the power of ignorance: they are shackled by ignorance.

Therefore greed/ craving/ lust creates dukkha all the time in each sphere of life. Tanhā is the cause of suffering.

Those who constantly practise mindfulness with calm minds, get true insight-wisdom. Sati follows immediately after insight-wisdom: here sati comes later. In former existences, such noble mindfulness had powers so in the next good life, insight comes first, remembrance later. Such is the noble benefit of sāsana. Therefore monks and laity should practise mindfulness to get wisdom-insight. If they fail here, they are certain to win salvation in the heavenly abodes due to the power of the Eightfold Noble Path. Nothing is lost. When ignorance ceases, all dukkha cease: thus is the liberation from all rounds of dukkha. Freedom means the Right Method and Right Insight-Wisdom in this noble, original sāsana.

CHAPTER IV

37 BODHIPAKKHIYA DHAMMAS

Bodhipakkhiya

The factors associated with the Enlightenment, which do the benefits of it, are called “bodhipakkhiya” in pāli. (Bodhi means Enlightenment, magga-ñāṇa, knowledge of the Noble Path. Pakkhiya, literally, means ‘on the side of’.)

They are:

(a) Foundation of mindfulness	= 4
(b) Sammappadhbāna	= 4
(c) Iddhipāda completeness	= 4
(d) Indriya controlling factors	= 5
(e) Bala strength (power)	= 5
(f) Bojjhaṅga	= 7
(g) Maggaṅga	= 8
	<hr/>
Total...	= 37

(a) 4 Satipaṭṭhānas

Satipaṭṭhāna means very firmly established mindfulness or heedfulness. It is mental concomitant or factor, cetasika, which intensely concentrates on the object concerned.

Though this mindfulness is intrinsically only one nature, it is enumerated as four, because it has four objects, four modes of minding, and four works of dispelling. They are:

1. Kāyānupassanā satipaṭṭhāna,
2. Vedanānupassanā satipatthāna,
3. Cittānupassanā satipaṭṭhāna,
4. Dhammānupassanā satipatthāna.

1. **Kāyānupassanā satipatthāna** means firmly established mindfulness on the body such as out-breath and in-breath. Or the contemplation again and again on the body, the 32 parts such as hair, etc. When contemplating thus, the state (nature) of unpleasantness comes to be. With this contemplation again and again, the perception of pleasantness, subha saññā can be dispelled.

(subha vipallāsa= hallucination of pleasantness =wrongly perceived as pleasant.)

2. **Vedanānupassanā satipatthāna** means the mindfulness firmly established on sensations. On the mindfulness which contemplates on the feeling to bring about the nature of pain. Contemplating again and again, this satipaṭṭhāna, the pleasurable, painful and indifferent feelings, the state of being oppressed by the appearing and vanishing of feeling and experiencing the

fearful danger. The hallucination of feeling on mind and matter can be dispelled with this contemplation of feeling.

(sukha vipallāsa = the hallucination of pleasurable feeling = wrongly perceived as pleasurable happiness)

3. Cittānupassanā satipaṭṭhāna means the firmly established mindfulness on thoughts such as associated passions and dissociated passions. Or discerning that this thought is associated with passions, this thought is dissociated with passions and the mindfulness which contemplates again and again to realize the nature of impermanence. While contemplating with this mindfulness on thoughts, the change of various thoughts is realized and the nature of impermanence is very prominent. This mindfulness on thoughts can dispel the hallucination of permanence = wrongly perceived as permanence.

4. Dhammānupassanā satipaṭṭhāna means the firmly established mindfulness on dhamma such as Hindrance, etc. Or, after contemplating material group with kāyānupassanā, group of feeling with vedanānupassanā, group of consciousness with cittānupassanā, the remaining group of perception and the group of mental

formation are contemplated with mindfulness. When these dhammas are contemplated again and again, the realization that only ultimate dhammas are working, only ultimate dhammas are prominent, and the nature of anatta, no-self, no soul that can manage comes to be very prominent. The hallucination of atta, self, soul can be dispelled with this contemplation of dhamma.

ˋ (attavipahāsa = hallucination of atta, self, soul = wrongly perceived as self)

(b) 4 Sammappadhānas

The definition of sammā padhāna is: “can carry out exceedingly; hence it is called padhāna dhamma. Dhamma that can carry out properly and exceedingly; hence they are called sammappadhāna.”

It is the effort that possesses four characteristics, namely:(1) Let only my skin, sinews and bones remain and (2) let my flesh and blood in the body dry up, I shall not permit the course of my effort to stop until I win that which may be won by human ability, human effort and human exertion.

Or, because four works can be accomplished, it is called praiseworthy effort. Although it is

intrinsically only one effort, it becomes four sammappadhānas as it has four works. Four sammappadhānas are as follows:

1. The effort to dispel (evil dhammas which have arisen or which are arising) the arisen or the arising evil dhammas. If one is in worry (kukkucca) because he has done akusala evil actions the evils will increase. The akusala evils which have been done will not disappear, by thus reflecting and making effort to dispel the evils without minding them.

2. The effort to dispel the evil dhamma which will happen in next existences; to prevent the evil dhamma which have not yet arisen. In order to prevent them, giving dāna charity, observing sīla morality, developing meditation, performing duties, learning and teaching pariyatti scripture, writing and publishing, propagating dhamma.

3. The effort to arouse the kusala dhamma which have not yet arisen, giving dāna charity, observing sīla morality, developing meditation etc.

4. Effort to increase and to perpetuate the wholesome acts that have arisen or are in the course of arising.

(c) 4 Iddhipādas

Iddhipāda means the root or basis of all kinds of attaining completion or perfection. Iddhipāda is enumerated as four:

1. Chandiḍhipāda = Completion of perfect-ion because of chanda, desire-to-do.
2. Viriyiddhipāda = Completion or perfection because of vīriya effort.
3. Cittiddhipāda = Completion or perfection because of citta
4. Vīmamsiddhipāda= Completion or perfection because of vīmamsa knowledge.

1. **Chandiddhipāda** means completion or perfection because of chandha, desire-to-do. It is the kind of noble, great desire that evokes the thought, “If I do not attain this accomplishment in this life, I shall not rest content. It is better that I die rather than that I shall not attain it.”

2. **Vīriyiddhipāda** means completion or perfection because of noble, great effort. It has four characteristics, namely: (1) Let only my skin remains, (2) Let only my sinews remain, (3) Let only my bones remain, (4) Let only my flesh and blood in the body dry up, I shall not

permit the course of my effort to stop until I win that which may be won by human ability, human effort and human exertion. One who has such kind of *viriya* effort will never fall back inspite of pains-taking day and night, work for days, or for months or for many many years, because he thinks that he will surely attain this accomplishment.

3. *Cittiddhipāda* means completion or perfection because of extremely ardent and strong citta since encountering Buddha sāsana and hearing the dhamma. Even though one lives amidst the beauties and luxuries of the world, amidst acquired powers and fortunes, amidst the sacred books and the study of them, one is not allured, but one's mind is always turned towards the iddhis. He gets the opportunity of happiness by thinking this and that at his desire.

4. *Vimānisiddhipāda* means completion or perfection because of (i) The knowledge which can see well how grave is the suffering in the four lower worlds, and *vatta dukkha*, the suffering in the rounds of suffering, (ii) The knowledge which can see well the benefit of iddhis. (iii) The knowledge which can contemplate the authentic dhamma nature.

Because of the above three knowledge, the completion or perfection comes to be.

One who has such kind of knowledge cannot find pleasure (the taste) in worldly gains but can find the taste only in the aforesaid knowledge. The more authentic is the dhamma, the better is the desire to practise it.

(d) 5 Indriyas

Indriya means the controlling of mind. It can make the concerning dhamma to yield to one's wish. There are five indriyas. They are:

- | | |
|----------------|--|
| 1. Saddhindre | = Controlling by faith and confidence |
| 2. Viriyindre | = Controlling mind by effort |
| 3. Satindre | = Controlling by mind-fulness |
| 4. Samādhindre | = Controlling by concentration of mind |
| 5. Paññindre | = Controlling by knowledge |

1. **Saddhindre** is not the ordinary faith and confidence (pakati saddhā) to perform dāna (alms-giving), sīla (morality) and immitation bhāvanā (mental concentration). It is the bhāvanā saddhā (controlling by faith and confidence) which by mental concentration becomes well-developed, strong, powerful like a bull-elephant, by meditation on the out-breath and in-breath practice. It is the

bhāvanā saddhā that prepares the seed-bed, so to say, for the acquisition of great strength and power through the practice of *bhāvanā* and controlling the mind.

2. **Viriyindre** is not the ordinary effort. It is the controlling of mind through the *kammaṭṭhāna* practice.

3. Satindre

4. Samādhindre

5. **Paññindre** also is not *pakati sati*, *pakati samādhi*, *pakati paññā* (ordinary mindfulness, ordinary concentration and ordinary knowledge).

It is the controlling of mind through *bhāvanā-sati*, *bhāvanā-samādhi* and *bhāvanā-paññā* (development-mindfulness, development-concentration and development-knowledge).

(e) 5 Balas

Bala means the dhamma strength which destroys and suppresses the opposition dhammas. There are five strengths. They are five generals or five commanders. Five strengths to destroy the kingdom of *sakkāya diṭṭhi* (Personality-belief).

1. **Saddhā Bala** = destroying the opposition dhammas by *saddhā* faith and confidence.

2. **Vīriya Bala** = destroying the opposition dhammas by vīriya (effort)
3. **Sati Bala** = destroying the opposition dhammas by sati (mindfulness).
4. **Samādhi Bala** = destroying the opposition dhammas by samādhi (concentration).
5. **Paññā Bala** = destroying the opposition dhammas by paññā (knowledge)

Just as five controlling mind, those balas are not also pakati balas (ordinary strengths). They are bhāvanā balas (development-strengths).

(f) 7 Bojjhaṅgas

Bojjhaṅga means the constituent of lokuttara Magga Nāna, which can clearly perceive the Four Noble Truths.

Seven Bojjhangas are as follows:

1. Sati sambojjhanga = concomitant of mind which is called satipaṭṭhāna, satindre, satibala, sammāsati magganga.
2. Dhammadicaya sambojjhanga = paññā-cetasika which is called

(i) *vimamsiddhipāda* (the root or basis of attaining completion or perfection); (ii) *paññindre* (the control of mind); (iii) *paññābala* (controlling by knowledge strength); (iv) *paññācetasika* (or) five *paññā visuddhi* beginning with *diṭṭhi visuddhi* (purification of views) (v) *anupassanā nāṇa* (purification of three knowledge and ten *vipassanā nāṇa* insight knowledge.

3. *Viriya sambojjhaṅga* = four sammappdhāna, *vīriyiddhipāda*, *vīriyindre*, *vīriya bala*, *sammāvāyāma*, *vīriya cetasika*.

4. *Pīti sambojjhaṅga* = After contemplating kāyagatāsati (out-breath and in-breath) etc. and have established sati in progress, (delight and interest, concomitant rapture).

5. *Passaddhisambojjhaṅga* = the process of becoming calm and tranquil in both body and mind

when the mental distractions, reflections, and thoughts abate, is called passaddhisambojjhaṅga. It is the cetasikas of kāyapassaddhi and citta passaddhi.

6. Samādhi sambojjhaṅga = Samādindre, samādhi bala, samādhimagg-aṅga which are samādhi dhamma (concentration).
7. Upekkhā sambojjhaṅga = When the work in kammaṭṭhāna (meditation work) is as yet not methodical or systematic, much effort has to be exercised both in body and mind; but when the work becomes methodical and systematic, one is free from such effort. This freedom is called tatramajjhattatā cetasika (mental factor of equanimity). It is upekkhā sambojjhaṅga.

When a yogī becomes endowed with these seven characteristics of sambodhi equally, he enjoys the joys and pleasures of a saमाना within the sāsana -- joys and pleasures which are

unequalled and unparalleled by any worldly joy -- just as a universal cakka king, Universal Monarch, lord of the four great islands and possessor of the seven jewels, enjoys unparalleled and unique ease and comfort.

(g) 8 Maggaṅgas

Maggāṅga is the constituents of the Noble Path, which is the way leading to the dispelling mental defilement, and attaining to Nibbāna. There are eight ingredients or constituents of the Noble Path (magga), namely:

1. Sammāditthi = Right view
2. Sammāsaṅkappa = Right thought
3. Sammāvācā = Right speech
4. Sammākammanta = Right action
5. Sammāājīva = Right livelihood
6. Sammāvāyāma = Right effort
7. Sammāsatī = Right mindfulness
8. Sammāsamādhi = Right concentration

How Eight Maggiṅgas come to be

A yogī, who has right view, who can see the light of Truth, after dispelling the domain of sakkāyaditthi, etc, the right thought to escape from the rounds of rebirth suffering, abyāpāda, micchā ditthi (absence of wish to injure another person), absence of sensual desire (kāmacchanda), absence of wrong view.

The yogī who has such kind of right thought would speak only right speech. He who has right speech, free from wrong one would perform only pure respectful bodily action (sammā kammanta).

He who has pure right view, pure right thought, pure right action, pure right speech would not do wrong livelihood. Hence sammā-ājīva Right Livelihood comes to be.

When the view, thought, action, speech and livelihood are pure, pure effort comes to be. Hence Right Effort comes to be again.

Then Right Mindfulness, Right Concentration are established continuously.

Eight Maggaṅgas under Three Sikkhā Training

Out of the Eight Maggaṅgas, the three maggaṅgas (namely right speech, right action and right livelihood) are sīla-group (sīlakkhandha).

Right view and right thought the two are paññā group (paññakkhandha).

Herein, sīla (morality) means ājīvatthamaka sīla. There are two kinds namely: (1) ājīvatthamaka sīla for laymen, (2) ājīvatthamaka sīla for bhikkhus.

Micchājīva wrong livelihood together with three kāyaducarita (pānātipāta, adinnādāna, kāmesumicchācāra) and four vaciducarita (musāvā-

da, pisuṇavācā, pharusavācā, samphappalāpa) are sīla-group.

If these 3+4 = seven ducaritas are well-protected, the ājīvatṭhamaka sīla for layman is safe.

The eight sīla, nine sīla and ten sīla are only polishing, ornamentation on that ājīvatṭhamaka sīla.

If the 227 rules of vinaya for bhikkhus are protected, the ājīvatṭhamaka sīla for bhikkhus is safe.

One who is protecting or guarding respective sīlas to secure, is called the rider on the raft of Maggaṅga (sammāvācā, sammākammanta, sammā-ājīva).

(i) After the fulfilment of sīla-visuddhi and the setting up of kāyagatāsati, not following the way of samatha, but following the way of pure vipassanā insight such as that of diṭṭhi- visuddhi, etc. is the way of suddha vipassanā yānika. He is called the follower of pure Vipassanā Insight.

(ii) If, however, the way of samatha be followed, such as the attainment of the first jhāna ·samāpatti, etc., and thence following the way of Vipassanā Insight such as that of diṭṭhi- visuddhi, etc, it is called the way of samatha-vipassanā-yānika. He is called the follower of the way of Samatha Vipassanā Insight. He is

riding on the raft of (sammāvāyāma, sammāsati, sammā samādhi).

(iii) If sīla-maggaṅga, samādhi maggaṅga be fulfilled, the work of paññā is also accomplished appropriately. Hence they are also called the riders on the raft of sammādiṭṭhi, sammāsaṅkappa.

CHAPTER (5)

THE FOUR NOBLE TRUTHS

The basic original Buddhism is the Four Noble Truths. Only the Buddha could teach. So the Omniscient Buddha taught the Four Noble Truths in his first sermon, called the Dhammacakkapavattana Sutta. All the Buddha's teachings are related to and consist of the Four Noble Truths. No true original Dhamma is void of the Four Noble Truths.

Dukkha Sacca: The Noble Truth of Suffering

The Noble Truth of Suffering consists of the facts of new births in numerous ways, the coming into being, then decay (old age), illness, death. Life is full of sufferings: anxiety (longing, anguish), regret, crying, physical pain, mental pain, lamentation and others. Moreover, conjoining or meeting wish unloved, hateful persons or objects, not joining or dissociation with loved ones, loved objects are dukkha, suffering. In brief, the Five Groups of Existence of Grasping are dukkha.

The Compassionate Buddha declared that even mundane/ worldly pleasures or happiness much loved by mankind and animals, together

with jhanic happiness of the Brahma world, are dukkha. They are called temporal joys and they are dukkha.

As there are several dukkha in all the worlds, one can briefly note and study the main types as follows:-

- (1) Ordinary common suffering called Dukkha Dukkha.
- (2) Things, existences are always impermanent and always changing = Vipariṇāma Dukkha.
- (3) Things, existences are always conditioned and in components = conditioning suffering = Saṅkhāra Dukkha

The first type, the dukkha dukkha, can be seen and studied: birth, decay, illness, death, association with the unloved, separation with the loved (beings and objects of mind), dissatisfaction (desire unfulfilled), anxiety, crying, physical and mental anguish, sorrow, etc., are collectively termed “dukkha dukkha”.

The second type, the vipariṇāma dukkha, reveals all of us: even the highest worldly pleasures and the best happiness cannot last long. Sooner or later pleasant things and good experiences change. When things we like change we feel pain, sorrow, worry, perplexity, etc. These

sufferings of “change” is collectively termed “vipariṇāma dukkha”.

The third type, the saṅkhāra dukkha, teaches us like this: the technical term “saṅkhāra” means all things are conditioned by factors and causes, which signify mind and matter (five khandhas). These materiality, feeling, perception, volitional activities, consciousness, being always formed in group, are “grasping aggregates” (aggregates of grasping). There is no soul or person. Only the quick changes of these five khandha saṅkhāras constitute “saṅkhāra dukkha”.

In fact when five khandhas arise there are so-called “beings”, “persons”. Yet basically all these khandha grasping groups are in a state of flux, in tremendous changes. Thus impermanence is suffering. Instability is suffering.

Since Dukkha Sacca is the basic fact of all lives and existences, it must be noted and understood clearly. If and when the truth of suffering is practically known with insight-wisdom one also realizes the truth of the cause/ origin of suffering; the truth of the cessation of suffering, the way to the cessation of suffering are also known clearly. Therefore it is crucially important to see, to watch all aspects of Dukkha Sacca in detail to win the whole Truths. Dukkha is the basic to know and to overcome in this very life.

Samudaya Sacca: The Truth of the Cause/Origin of Suffering

According to the viewpoint and realization of Ariya Noble Persons, all kinds of disharmony, anguish, uneasiness, suffering are caused by (i) attachment to each and every item of five sensual pleasures (lust, greed), (ii) attachment to life/ existence due to the belief in Eternalism, (iii) attachment to nihilism/ annihilationism. Thus in 31 planes of existence, these three lusts create births, deaths and rebirths again. Taṇhā means lust, greed, attachment, liking, taking delight. Thus it causes to create births in many planes of existences. Rebirths have to appear because of taṇhā.

The function and scope of taṇhā is full of variety and spheres: attachment towards five sensual pleasures, worldly things, wealth, status, rank, power, etc.

Moreover, even ideas, imaginations, views, beliefs, faiths, etc. are loved by worldlings. So in this world we often find conflicts, wars, disputes, rivalries, competitions due to taṇhā. Taṇhā causes dukkha. This means perplexity, complexity, doubt, confusion, problem in life. All dangers, difficulties, problems have to arise because of taṇhā- selfishness, or greed.

In this world common people everywhere take a firm belief in eternalism, to continued life, to live in so-called Heaven or permanent bliss. So due to these will-to-live as volitional will (*cetanā*) that prompts and influences mind processes, together with desire, becomes the strongest evil force in the world. All bodily activities may stop their functions but the forces of *taṇhā* will not stop in one life only. At death other existences appear by one's own lust of life. Rebirths are possible and also realities as "will-to-live" is very strong in worldlings.

In this life *bhava* (becoming and birth) is quite clear and evident. In the same way, if there is volition will and wrong view of life, there shall be *samsāric* countless lives in future. The force of *taṇhā*, will desire is very tremendous in each event of life so there are series of lives too as *khandha*-sequences. Inevitably new existence comes.

Taṇhā mistakes life to be good, possessing essence or soul. Thus cycles of existences show themselves as the work of *taṇhā*, here and hereafter. For example, if starting engines are fueled and instigated you have factories running in great force as well as by making various kinds of products. In the same way, *taṇhā* impels, *taṇhā* instigates, *taṇhā* makes all kinds of planes,

existences in various universes. Only when this “lust-of-life” is eliminated, then samsāric lives are stopped for ever. This signifies one has attained the Truth of the cessation of both dukkha and taṇhā, i.e. one realizes Nibbānic Truth in this very life. By means of magga wisdom-insight one shall realize nibbanic peace and purity, cutting off samsāra.

Nirodha Sacca: The Truth of Cessation of Suffering

The technical term “niroda-cessation” means the complete and total eradication (stoppage) of lust, greed, attachment. In other words “greed” must be abandoned, uprooted, discarded, destroyed completely. Thus “non-attachment” is gained. When one is detached by Vipassanā and Magga Insights. deliverance (nirodha nibbāna) is attained. This means complete eradication of taṇhā equals nirodha nibbāna.

Thus, in actual magga practice, the meaning and significance of nirodha nibbāna are: (i) the total elimination of taṇhā (greed), (ii) the supreme deliverance (freedom) from taṇhā, (iii) the complete detachment of taṇhā, (iv) the final calming of conditioned things, composite things of life. Thus total abandonment of taṇhā is the eradication of taṇhā.

Significantly and practically, Nibbāna means the ending of greed, ill will and delusion, the state of complete moral and spiritual purity as defilements are eliminated. And this also means the complete abandonment and destruction of all conditioned things, technically termed “saṅkhāra” or “saṅkhata” state. Opposite is the Asaṅkhāra or Asaṅkhata state, the unconditioned supreme pure, stable, permanent state. Asaṅkhata is Nibbāna; Nibbāna is asaṅkhata state of supreme calm and nobility.

Worldlings are used to giving attachment to all or one of the Five Grasping Groups. They often do not see the Four Noble Truths as lust of life is very strong. Therefore five grasping khandha groups must be given up: non-attachment (detachment) must be done. Complete abandonment is the goal of life, as this state alone is the cessation of suffering. Hence all series of lives, all khandha processes cease. Becoming/Being is totally stopped. Therefore the elimination of becoming-being is Nibbāna (bhava nirodho nibbānam).

There are no elements of Four Great Becomings, namely, Earth-Water-Fire-Wind in the Noble Supreme Element called Nibbāna Dhātu. Since this is supreme everlasting peace and purity (deliverance of conditioned states) in the

state of the unconditioned there is no length, breadth, roughness, softness, good/bad, names, terms, form, sign and symbol here. Nibbāna has no location so it is not this world, not that world; no one goes to Nibbāna; no one comes from Nibbāna. No one lives in Nibbāna. So Nibbāna is the greatest liberation or supreme freedom because all becomings, all births, all existences, all deaths cease here. Only birth ceases so death also ceases. There is no material factors of any kind.

The permanent state (stability) is Nibbāna as this Noble Truth of Element (cessation of suffering and passion) belongs to Paramāttha Ultimate Truth only. Among the Four Noble Truths, Nibbānic Truth is supreme, realizable here and now by the practice of Eightfold Noble Path. Nibbāna is the final goal of life. So there is no unity (union) of eternal soul and eternal God here. There is nothing behind or over Nibbāna. Since the Right Method exists, no one waits for afterlife to attain Nibbāna. It is attained here and now. No one needs to get it after next life, after death in this life. While living in this human world, Nibbāna is attained realistically by mindful meditators. Those who by the practice and practice of the Fourfold Foundation of Mindfulness attain Nibbāna in this very life are the

noblest, the happiest in the world. Peace of mind is attained together with right view and right mindfulness.

But one needs great patience, long endurance in the mindful practice to win nibbanic peace and purity. Moreover, one must apply great, right effort to sustain the meditation in completion. If one attains maturity and fulfilment of Morality-Concentration-Wisdom to the full, all-purity is also realised. In this life, this day or the next, a yogī under mindfulness can attain Nibbāna face to face. Right practice is essential.

Magga Sacca: The Path heading to the Cessation of Suffering

All true Ariya-Noble-Saints achieve this true, original method to win final liberation, by following only the Eightfold Noble Path diligently. So to get this “cessation of suffering” one must practise Eight Factors of the Noble Path: (1) Right Understanding or Right View, (2) Right Aim or Aspiration, (3) Right Speech, (4) Right Conduct, (5) Right Living or Right Means of Livelihood, (6) Right Effort/ Endeavour, (7) Right Mindfulness, (8) Right Concentration. This is the only way to Nibbāna, avoiding two extremes, namely, self-torture and self-indulgence.

First extreme to avoid by all renunciates (bhikkhus) are to avoid sensual pleasures of the laymen and laywomen, as this is base, vile, low, degrading. Sensual pleasures are not real happiness.

The second extreme to avoid by all renunciates (bhikkhus) are extreme asceticism, or self-mortification. Such deeds do not lead to true nobility, peace and purity even for rishis, hermits, wanderers and mystics. So bhikkhus under Buddha's Dispensation avoid this useless practice of asceticism. This practice do not lead to nibbānic peace and purity.

Avoiding these two extremes, the true bhikkhus follow the path of moderation and peace, as taught by the Buddha in his first sermon. This Path brings complete liberation, sanity, morality, fulfilment. All Buddhas teach this Eightfold Noble Path to win true, everlasting happiness for all. In essence, all the Buddha's teachings centre on this Middle Path of Sanity and Sanctity so that this alone, this Noble Method alone is the true, original teaching of the Omniscient Buddha. The essentials and main points come from the practice of these eight sacred factors in the only Noble Way.

Eight factors of the Method For Liberation

1. **Sammāvācā** Right Speech means we must speak truthfully avoiding lies, harsh speech, slander, frivolous talk, backbiting, speech connected with grudge, abusive words, divisive words, and other false speech. In daily life useless talk is very harmful. Slanderous words bring disunity, disharmony, conflict in social and political affairs.
2. **Sammākammanta** Right Conduct means we must avoid killing living beings, stealing, sexual misconduct (adultery). Even dishonest dealing, unlawful sensual pleasures must be shunned because they lower and downgrade the status of a human being, which means failure to attain peaceful and noble life. Moreover, the transgressors violate civilised custom and tradition of a good society or a nation. So Right Action must be practised by “avoidance” (restraint).
3. **Sammājīva** Right Living (Right Means of Livelihood). This means and signifies the crucial importance for both bhikkhus and laity. One must avoid earning a living by telling lies, by killing animals, by selling poison, intoxicants, harmful drugs, arms and ammunitions, etc. These

trade and commerce are harmful, dangerous, unethical in the true original Dhamma Teaching. By avoidance one's life is pure. Noble living is gained. No one should harm another in trade and commerce.

(The above three factors under the Eight-fold Noble Path show all persons the nature of the sphere of morality. Since morality is the basic foundation of noble life under Ariyan Dispensation, to win super-normal state of mind called lokuttara cittas and higher standard of ethical life, those interested in true pure Dhamma should strictly practise the virtue of self-restraint or Discipline. No one will win supramundane state of mind if sila morality is lacking)

4. **Sammāvāyāma** Right Effort (Right Endeavour) in the Noble Path. Right Effort means-

- (a) Effort to prevent evil, low thought, word and deed
- (b) Effort to eradicate the evil that has arisen
- (c) Effort to give rise to unrisen good, virtues
- (d) Effort to continue to develop these good virtues that have arisen. Note right desire is essential.

5. Sammāsati Right Mindfulness points out all to keep watchfulness-mindfulness-bare awareness on thoughts, words, deeds, main and minor movements, inside us. All of us have bodily features with consequent, suitable vibrations, waves, changes. These bodily reactions and waves generate simultaneously a group of feelings (sensations) with intense vibrations (Vedanakkhandha). Then we all face movements of cittas/ consciousness/ minds as arisings and disappearings second by second. So everybody uses or experiences “thinkings”, “cognitions”, “speculations”, “ideas”, etc. In the discipline of Right Mindfulness we must watch these existential items with great care, with keen interest, because all these factors of life can become Dhamma-Nature objects of deep mindfulness. Hence for Perfect Mindfulness all right-thinking persons take physical bodily behaviours, feelings, minds, mind's contents. (Fourfold Factors or Objects of Mindfulness every moment)

6. Sammāsamādhi Right Concentration or Right Ecstasy of Mind. Sometimes it means Right Absorption as in jhānic concentration. Hence, if ordinary concentration gains fulfilment one can attain First Jhānic Samādhi which generates and helps one to have holy detachment from five sensual pleasures as well as from mental, spiri-

tual, defilements. Practically at such sacred moments of spiritual development, one discards or rejects for a long time wrong thinkings, lustful thoughts, harmful thoughts, laziness, worry, flurry, wandering, doubt (Five Hindrances=Five Obstacles). At the same time both ordinarily concentrated state and jhānic state help all aspirants and devotees to limit the thoughts and speculations within bounds. Hence meditators under this Right Concentration Magga Path (Discipline), enjoys supernormal happiness and holy bliss. (pīti and sukha).

When one reaches the stage of Second Jhāna under sacred, original method, all ideas (thoughts) and speculations (sustained application and applied thought) are suppressed as long as this type of jhāna remains within. So this second stage gives calm mind with jhānic joy and happiness in continuation.

When one reaches the stage of Third Jhāna under sacred, original method, all jhānic joys are suppressed as long as this type of jhāna remains within. Hence one lives in jhānic happiness in continuation.

When one reaches the stage of Fourth Jhāna under sacred, original method, all feelings are suppressed; all joys and distresses, happiness and sadness are suppressed as long as this type

of jhāna remains within. Thus one lives in Jhānic Equanimity state of mind here and now.

Note: Since without Right Effort no one attains Right Mindfulness and since without Right Mindfulness no one attains Right Concentration, these three factors of Magga Path are classified under Samādhi concentration group in the Eightfold items leading to supreme peace and purity. Calmness of mind is essential both in mundane and supramundane affairs.

7. In the case of **Sammāsaṅkappa**, Right Aim or Right Thinking (Right Thought), one must sacrifice self-interest or selfishness. By this means one must extend thoughts of loving-kindness (divine abiding=mettā) to all living beings without discrimination: also cruelty and harmful thought must be banished as much as one can.

8. In the case of **Sammādiṭṭhi**, Right View or Right Understanding, one must watch and know truthfully the realities of life, internally and externally. This noble factor on the sublime Path means understanding facts, experiences, feelings, minds, etc. as they really are at each moment of occurrence. This also signifies the understanding of the Four Noble Truths of Life, realistically and purely. These highest truths are also called Paramatthas (Ultimate Natures of life) which have to be cognized and penetrated only with Vipassanā and Magga Insight-wisdom.

Note: Since Right View (Understanding) and Right Aim (Thinking) are related closely on the Noble Path, they are joined together under “Wisdom” sphere of or Wisdom Discipline. (Paññā Sikkhā) Realities must be watched and known by mindful wisdom-insights in maturity, in fullness.

All Eight Sacred Factors, being holy, must be practised by each individual by himself or by herself. The Noble Magga Path must be trodden by each and everybody. This means self-help and self-purification and self-deliverance (vimutti). Everyday life also needs the Discipline of Magga, briefly taught as morality, concentration and wisdom. If these three spheres of Noble Discipline (sikkhā) reach the fullest state one shall take sacred supernormal delight in daily life. So, the Eightfold Noble Path brings to all persons of good will, patience, tolerance and endurance the unique bliss of calm, happiness, freedom, fulfilment, wholeness. This means, practically, the realization of Nibbāna in this very life.

CHAPTER (6)

SAMATHA AND VIPASSANĀ

What is the meaning of “samatha”

For some persons the term “samatha” is a difficult one to understand fully and practically. We all meet Five Hindrances/Obstacles of calm, peace and liberation. These Hindrances are:(1) sense-desires, (2) ill will, (3) sloth and torpor, (4) restlessness and brooding (worry), and (5) doubts. The Five Hindrances block the path of jhāna as well as the magga cittas and fruitions. Since samatha (concentration, calmness of mind) suppresses these Five Hindrances, it is called samatha in Pāli. It really means concentration or serenity of mind of a meditator in serious holy work. As calm will discard Five Hindrances, this is called samādhi technically.

Change of Mind Will Bring Change Toward Good Behaviour/Character:Life’s Best Transformation

So the two terms “samatha” and “samādhi” can be interchangeable under Buddha’s Teaching. The work of samādhi involves always mind

training or mental discipline in daily life. All samathas must have association with one's mind for strict, vigorous training to get higher calm or concentration. One shall attain this "samatha" also called "samādhi citta" in practice, when five faculties are suppressed and finally withdrawn. Thus one's thought, word and deed change for the better state of mind. So good character emerges. (The five faculties or controlling powers are eye, ear, nose, tongue, and body. They must be withdrawn by withdrawal of the senses by samatha/samādhi). Hence the inner will and power of the mind takes holy strength to be able to have one-pointedness on a single object only. Mind is now civilized enough to keep under control and it will not wander to superficial or evil objects. One can check, note, evaluate a person whether he or she has faculties under control. One can also know other persons, whether they attain samādhi/samatha tranquillity. Their states of faculties manifest themselves to show true states or true natures they have possessed. No one can live in secret or in hypocrisy. Faculties show their true character, openly and clearly.

For example, let us watch the grains of the paddy plants in a paddy field. People can easily detect the paddy grains which, firstly,

produce saps or the vital essences/juices. Then, after a few days, paddy plants begin to bend because saps are filled. Later on they bend their heads remarkably. In the same way, those who have a few samādhi can control their faculties only a little bit. With constant daily steadfast concentration practice, samādhi mature and such persons are able to control their faculties to a remarkable extent. This shows maturity of calm to the highest degree so that senses are now fully civilised. Self control is assured. Day by day, due to the practice of calm/concentration one gets maturity (self control). Faculties now are well-tamed so they are calm, bright and pure.

In the above example, we note that not all paddy plants bend even in the same field. Some are tall and straight; some which show bending postures have full grain, full saps, full essences. When heavy, strong winds blow, these full-grained plants always bend this way and that way, as they are heavy with useful grains in husks. Those unfulfilled paddy plants with slight grains show a small posture of bending in the wind. Some paddy plants lacking all types of saps and grains, show uselessness by standing up, by lightness of hollow husks, staying in the direction of upwards. Even when pests or in-

sects bite them, they remain straight. So people witness and know the hollow men and women of the world. With mindfulness loose characters are detected and evaluated in daily life. So good persons declare a maxim: “If there are no saps/ essentials we can know by sight even.” Similarly we know people with samādhi or people without samādhi by merely looking at them. Men in the state of essentialities (samādhi) witness unique, noble features in thought, word and deed. Even physical/bodily behaviour tells their own true story.

The Example of Samaṇa God to Learn the State and Stage of Samādhi

One day during the lifetime of the omniscient Buddha, there lived a bhikkhu well trained in samādhi. He loved to practise concentration to the state of highest degree. He attained pure, constant type of calm (samādhi). However he died before he was able to continue up to the level of vipassanā bare awareness, which takes mind and matter as objects of meditation. Yet, due to the practice of high good samādhi calm concentration, when he died, he was reborn in a celestial (deva) realm, where five sensual pleasures were in full swing. Since he was immediately reborn in Tāvatimṭsa deva realm (high dei-

ties' realm) he was known as Samāna God. He had to live in the great precious celestial mansion, attended by nymphs, goddesses and damsels. These celestial dancers came near him to give delight to him. But, due to the constant samādhi practices in the former human world, living as he did as a bhikkhu, now in the upper heavenly realm, he behaved like the same as before. His senses were controlled by samādhi, his behaviour was well-tamed, well-trained in all faculties. So the companion goddesses felt ill will, anxiety, dissatisfaction with him. So a clever celestial nymph brought a huge divine mirror in front of this well-behaved deity. At once he saw his own reflection in the mirror and at the same time he came to realize he was now a deva in deva realm.

He took the celestial goddesses with him at once to the human world to report the strange fact of his kamma. At that time the compassionate Buddha was teaching the Dhamma to the devotees in a dhamma hall. The Dhamma revealed at that very moment stated that life contains the Four Noble Truths which lead to supreme purity, peace and freedom without fail. The power and helpfulness of Dhamma (Truths) were taught to the deity and the heavenly companions. At once he attained the Sotāpatti Magga

citta, the state of stream entry in holiness. In like manner all right-thinking persons in this human world should practise samādhi to get self control, good, noble behaviour, and final liberation here and now.

What is the Meaning of Vipassanā

In true, original Buddha-Dhamma only we learn, hear, think and practise the unique, noble way to sainthood and Nibbāna together. Now the term “vipassanā” means constant, bare awareness and noting of one’s own mind and matter in flux. This means special seeing, looking, watchfulness on the factors of common daily life. Individuals, persons are composed of five khandhas, briefly mind and matter in all-changing state, showing impermanence, uneasiness and no soul. Life means three great characteristics which show the deepest truths to eliminate greed/lust, ill will and ignorance. So good, devout persons practise vipassanā discipline.

Vipassanā is Taught by the Exalted One

Among the all meritorious deeds, the vipassanā meritorious act is the best because of its holiness, sacredness and purity leading to nibbanic liberation. This is the only way to true happiness and peace, here and now. Vipassanā, being the best meritorious deed, brings the high-

est praise from the compassionate Buddha. This alone leads to ariya noble state.

So *vipassanā* also has full praises from Chief Arahat Disciples, great arahat disciples just like the praises uttered by the Exalted Buddha. These evidences are witness to the great importance in the true, original *Sāsana* attached to this unique meditation. Let us see the use of arahats who put chief importance of the Dhamma in *Mahāgosīṅga Sutta* (*Mūlapaṇḍīsa Pāli*).

One day Venerable Sāriputta, seeing the lovely, artistic Ingyin forest, the quiet place with rare, beautiful flowers, asked Venerable Ānanda what to give more glory and beauty to this charming spot.

(1) Then Venerable Ānanda replied: "Venerable Sir! The original, true teaching of the Buddha has good in the beginning, good in the middle, good in the end. So I would request persons coming to this beautiful place to enrich the dignity by the practice of *vipassanā*."

(2) When asked the same question, the Venerable Revata Mahāthera replied: "Venerable Sir, I would like to see people after practising samatha jhānic absorptions to continue the practice of *vipassanā* so that more glory could be added to this artistic beauty here."

(3) When asked the same question, Venerable Anuruddhā Mahāthera, he replied: "Venerable Sir, I am the possessor of the divine eye and with this supernormal eye I see countless living beings are in a state of woe and affliction. I have always analysed the causes and conditions of suffering and despair in the world exactly and I have always a sense of urgency (*samvegañāṇa*), so I hope people may practise the unique method of *vipassanā* to give more beauty and glory to this lovely forest."

(4) When asked the same question, the Venerable Mahākassapa Mahāthera replied: "I would suggest all persons who come here to practise noble Dhūtaṅga Austerities to add more glory and beauty to this flowery spot."

(5) When asked the same question, the Venerable Moggalāna replied: "This Ingyin forest needs the teaching and studying of Abhidhamma Dhamma in deep discussion. Afterwards the practice of *vipassanā* must follow abhidhamma seminar. Then only this beauty spot can enhance its glory and loveliness".

(6) When the five great arahat mahātheras had replied their inner wishes to glorify and sanctify the lovely Ingyin forest, they asked Venerable Sāriputta the same question in return. He replied: "To add more glory and beauty of

this lovely spot, one should live selflessly by full control of the senses. One must not follow the whims and fancies of one's mind. Instead, a person must cultivate morality and concentration as basis of holy life and then, with this firm foundation, one should cultivate mind development (*bhāvanā*). In this way this lovely forest will get more glory and beauty in complete fulfilment. This Ingyin forest has full-blown Ingyin flowers in full bloom, artistically catching the eye, enticingly attracting the nose. Yet one must not follow these sensual pleasures. One must add glory by the practice of *vipassanā bhāvanā*".

In these sacred questions and answers, one should take note of important facts:

(1) Venerable Sāriputta Mahāthera is the Right-hand Chief Disciple of the omniscient Buddha

(2) Venerable Moggalāna Mahāthera is the Left-hand Chief Disciple of the omniscient Buddha.

(3) Venerable Mahākassapa Mahāthera is the most exalted one among the practisers of highest austerities called *Dhutaṅgas*.

(4) Venerable Anuruddha is the most exalted one among the attainers of the divine eye (*Dibbacakkhu*).

(5) Venerable Revata Mahāthera is the most exalted one among forest dwellers in practice of dhutaṅga.

(6) Venerable Ānanda is the most exalted one among the learners and keepers of original Dhamma. He gets five “Foremosts” in general knowledge, in having mindful memory, in keeping promise, in steadfastness, in giving service. So he gets five “Foremosts” in the world. Their questions and answers have authenticity, reliability, holiness, sacredness, truthfulness.

They joined together to ask the same basically important question to the All-Knowing Buddha: “O Lord! What will your Lordship answer to our query. We want to take note of the Buddha’s answer for the welfare of all living beings. The true Dhamma is basically important in theory and practice too”.

So the Exalted One gave the crucial answer: “O my sons! Your answers are good and correct in each one. My wish to extend and fulfil the glory and beauty of the Ingyin forest is like this: after taking meals I want all to sit cross-legged and do not let any change of posture until the highest purity and perfection (arahatship) has been attained. I want all to practise vipassanā method to attain this. This is

to sanctify the lovely artistic Ingyin forest. The holy words of the Exalted One:

“Na tāvāham imam pallaṅkam bhindissāmi, yāva me nānupādāya āsavehi cittam vimuccissatī” (Mūlapanñāsa Mahāgosīṅga Sutta, p.28).

“My mind must practise vipassanā until all āsava outflows(cankers, taints, corruptions, intoxicants) are totally extinguished forever. I will not break my sitting cross-legged posture until I win the state of arahatship. All four biases (corruptions) must be eradicated before leaving my arduous, vigilant practice. In this way I wish all persons to add wholeness, completeness to this lovely Ingyin forest. In this way a person should make vows and determination to sit as long as fluxions are not eradicated, not purified”.

As such all Arahats' answers agree with the ardent desire of the Buddha to glorify, sanctify the Ingyin forest. Thus, in the original Buddha Dhamma, we find bhāvanā mental and spiritual cultivation (mind development and purification/full liberation) alone is the basic essential need and the most important wholesome deed. We all must glorify and sanctify the beautiful place by sati-vipassanā practice until arahat state is won.

Attadattha Mahāthera

To tell the witness of Venerable Attadattha Mahāthera in brief we should learn the main facts: When the compassionate Buddha declared that he would take Mahāparinibbāna, the Final Complete Release, within the next four months, the young bhikkhu decided to win the spiritual and mental perfection (the arahat stage) while the Master was still living. Hence he did not indulge in companionship, talking superficialities, bad conduct. According to his noble, sacred aim, he went to a lonely quiet place always in practice of samatha and vipassanā practice to get full purity and complete peace. Even he did not meet the Exalted One to pay daily homage. So he was called Attadattha Mahāthera.

Some bhikkhus, thinking him to be selfish and self-seeking only, made a report to the Enlightened One directly. But the All-Knowing Buddha gave highest praises and approval to the bhikkhu in a faraway lonely forest. He said: "This Attadattha Mahāthera is strenuously practising samatha and vipassanā in order to win the highest holiness of the state of arahat. He vows himself to realize the perfection before I get full passing away called Mahāparinibbāna. I give praise, commendation to him more than you all

who come and see me and report the matter". (See Attadattha Vagga, Dhammapada Verse 166).

The Rich Man Anāthapindika Cried

One day the millionaire Anāthapindika was in great agony, intense pain due to long severe illness. In fact he was dying. So he wanted to hear the rare, noble original pure Dhamma before he passed away. As he was stricken with terminal disease, he could not sit or stand, therefore he sent a helper to see Venerable Sāriputta, the Supreme Arahat of the Right Side of the Buddha, to give a last Dhamma discourse. Finally the Mahāthera approached him and delivered a last sermon: "O Rich Man! As you have now the six faculties (six sense organs/six sense doors) your chief duty in life is to discard and eliminate lust/greed, hate, delusion, pride, conceit (lust, pride, heresy=three extensions of mind). You must suppress and eradicate once and for all the three heresies of I-ness, My, Mine, to get real truth and eternal peace.

"Similarly, since you have six contacts (phassa contact, touch), namely, eye consciousness, ear consciousness, nose consciousness, tongue consciousness, bodily consciousness, mind-consciousness. You must discard and eliminate lust, pride, heresy without accepting the false conduct

called conceit of “I”, “Mine” or “Me”. So you must always day and night practise calm and insight”.

After this important and crucial sermon, the millionaire showed great profusion of tears. Indeed he was crying seriously with deep feeling.

Hence, seeing the profuse lamentations and tears of sorrow of Anāthapindika, the Venerable Ānanda enquired: “O Rich Man, you are about to leave this world as death is very near. You seem to have great and terrible fear of this approaching death. Why fear?” So the rich man gave an answer: “Venerable Sir, I do not fear death. My great and profuse tears falling from my eyes are caused by the knowledge of the fact that I have to listen to this basically important Buddha Dhamma of liberation only at my near-death time. This practical vipassanā I cannot do now in this bodily and painful condition. Indeed throughout my lifetime until now, I have not listened to the vipassanā practical dhamma. As I hear this Dhamma only in my last moment in this life, I feel I have no time to attain it. Thus I have to cry, to lament, to shake with unsteady mind before I die at this very moment. I need time. But I have no time and chance to practise vipassanā meditation now”.(Anāthapindika

Sutta, Uparipaṇṇāsa Pāli. Saṭṭayatana Vagga, Anāthapiṇḍikovāda Sutta, p.301).

The Witness of Paṭācārā

Once a rich man's daughter, Paṭācārā, lived in Sāvatthī during the lifetime of the Buddha. Unfortunately she eloped with a poor man to a distant country. She got two young sons, one aged three, the other was a sibling. She and her husband and two sons were returning to her parents. During this fateful journey, misfortune struck severely to her. The two sons died one after another in quick succession. Her husband lost his life too. She, alone and desperate, went mad. She wandered to and fro. Fortunately she approached near the Buddha, who was then teaching the liberating Dhamma to the listeners in a dhamma hall. She entered the hall and due to the loving-kindness of the Buddha, she was able to take note of the Noble Teaching. Her cryings, sorrows, anguish, stress, worry ended due to the purification and power of the Dhamma instantly.

Yo ca vassasatam jīve, apassam udayabbayam.

Ekāham jīvitam seyyo, passato udayabbayam.

(Dhammapada; Paṭācārā therī Vatthu, p.30)

Then the compassionate Buddha taught this deep truth of freedom: "Though one should live for a hundred years taking no note of the origin and cessation of that which is component, better to live one single day regardful of such origin and cessation." (Dhammapada Verse 113).

A majority of people on earth live heedless, superficial lives, joyful, sorrowful, laughing, crying, loving, hating. They live in prolificacy of defilement. This kind of living, though long is not noble, not sacred, not laudable. If a person, instead, lives only one day with noting of comings and goings of five khandha existences, and then die, he is sacred, noble, laudable.

By deeply learning and knowing the sacred Dhamma of the Exalted Buddha and Dhamma witnesses shown by many persons, we should stress the importance of calm and insight practice of the noble original Dispensation. For *vipassanā* mindfulness is the best wholesome deed as one attains liberating insights here and now.

Forty Kinds of Samatha Concentration

As shown above, we can join calm and insight (samatha and *vipassanā*). Ordinarily the two types are quite different as the objects are dissimilar too. For samatha practice uses con-

cepts, signata, images, symbols as objects of cognition, while *vipassanā* cittas take only paramattha dhammas or ultimates of five groups of existences, taking three signs of life as objects of cognition. Samatha means calm, serenity, tranquillity, concentration of mind as a single object for a long time without break. There are 40 subjects of meditation in the sphere of samatha discipline of yogī, if he can choose one subject he likes among them:

(1) ten *kasiṇas* (holes-circles-discs-symbols) are earth, water, fire, air, blue, yellow, red, white, space and light.

(2) the ten impurities of dead body are: a bloated corpse, a discoloured corpse, a festering corpse, a disjointed corpse, an eaten corpse, a mangled corpse, a mutilated corpse, a bloody corpse, a worm-infested corpse and a skeleton.

(3) the ten reflections are: 1. The reflection on the Buddha, 2. The reflection on the Dhamma (Doctrine), 3. The reflection on the Order (samgha), 4. The reflection on morality, 5. The reflection on generosity, 6. The reflection on deities, 7. The reflection on nibbānic peace, 8. The reflection on death, 9. Mindfulness regarding the body, and 10. Mindfulness regarding breathing.

(4) the four illimitables, also called sublime states (four divine abidings): 1. loving kindness, 2. compassion, 3. sympathetic joy, and 4. equanimity

(5) the one perception is the feeling of loathsomeness about food

(6) the one analysis is the analysis of the four elements

(7) the four arupa jhānas are the infinity of space, infinity of consciousness, concept of nothingness and perception of neither is nor is not.

Only Two Disciplines Are Reliable Things

In life man wants to seek security and peace on wealth, money, status, fame, rank, companion, possession, and so on. Actually in the eyes of the true ariya noble persons, the real refuges are two: samatha and vipassanā. One of this high conduct must be chosen for true peace, security and happiness leading to final, complete salvation. Man is inflicted daily by five mental hindrances, jointly or severally so that true peace and wisdom remain remote and difficult. If mind is not controlled or concentrated, these hindrances stay in heart and mind, blocking the right ideal and conduct. Man is often under wandering

thought, defiling mind because of fluttering, here and there.

In Dhammapada we learn that mind takes great delight in evil things, evil ways: “Pāpasmī ramati mano”. Citta mind often dwells in bad spheres.

Therefore the discipline of calm (samatha) helps us to have self control, perseverance and serenity. Concentration must be cultivated every day so that at the time of approaching death, one can change one's mind and its object to noble, pure one. If one tries only when death comes nearer and nearer, this helpful concentration cannot arise because practice of it must be done before habitually. No one can get good sufficient noble time to get serenity at the time of coming death. When one is in good health and sound mind one must prepare for serene pure death. Preliminary practice must be done daily to face death with concentrated mind, without fear or remorse or repentance. In Buddha Dhamma practice one can change the object of one's mind at will by constant sacred samatha-vipassanā practice. Good, disciplined habit is needed for good living and good death. This means “Ācavana Paccaya” in Paṭṭhāna Relations, which helps great moral effort in concentration at the time of

near death. When Death calls one instantly faces it boldly by steadfastness and by change of object to the realm of meritoriousness. One has a good noble choice even at death to have pure equanimity through the habitual meritorious concentration work.

This habitual daily concentration job keeps one to change from the demeritorious to the meritorious, from evil to good. Choice is easy now. Good opportunity comes to this meditator in samatha because virtue has its own reward all the time. Everyone, when death is near, needs great true help by oneself only as destiny is decided by the mind process at the sphere of death time. Also mindfulness (vipassanā) is the best friend while one is dying, to get greatest truths of life, and to realise the taste of high freedom (vimutti). So before death takes us, we should practise both samatha and vipassanā, separately and jointly too.

Only daily virtuous practices will help us in time of stress, difficulty, emergency. Life teaches us how to die peacefully and serenely, without any fear or trouble or worry if in living days concentration or vipassanā is strenuously done before the departure from this human world. Good rebirth also is necessary if nibbanic liberation is not attained at death.

Seeing these crucial facts of life's nature and death's destiny, we all must try to have self control, selflessness, harmony, virtue and concentration. Wisdom comes from *vipassanā* practice in daily life, to face the rigours of death with supreme knowledge. Most persons, living thoughtlessly and superficially, fear death as they have wavering minds and worries. So for heedless persons they die wickedly and sorrowfully as they have rebirths in uncertain future existences. Only *vipassanā* gives certain destiny as the greatest aid.

CHAPTER (7)

PRELIMINARIES FOR VIPASSANĀ MEDITATION

Palibodha or Impediments or Entanglements (Engagements)

The Pāli technical term “Palibodha” means entanglement or mixing up or occupation which also signifies at the same time hindrance towards the mental and spiritual growth. Especially one gets those palibodhas when one is in intensive work of meditation. While one is in the process of meditation one may feel anxiety, anguish, nervousness or wishing. These are truly dangerous hindrances or obstacles in the holy path of liberation. Therefore all vipassanā yogīs must try to dispel, to avoid ten “wishings” called “entanglements” (also called mixing-ups). Preliminary rejection is necessary.

10 Palibodhas

These 10 impediments or anxieties (wishings/ties) are mentioned in the Visuddhimagga as follows:

10. **Iddhipalibodha** is supernormal powers, miracles which always hinder the progress of purity and insight. Worldlings love to get miracles or to see miracles. They are attached to supernatural ideas and beliefs. So even jhānic attainments, the abilities to perform miracles, etc., become a serious impediment in the noble path. Anxiety inflicts a yogī if he is absorbed in miracles and the performance of miracles. Precious time and work (the Eightfold Noble Path) is lost thereby. Supernormal achievements are hindrances.

For details one should know them as follows:

(1) Āvāsapalibodha (dwelling, residence)

This refers to a single small hut, a compound, an environ of samgha community, a monastery. Such residential place is a hindrance for some yogīs. Some do not get impediment. Those who are engaged in dwellings, or anxious in this affair, will have impediment for his spiritual progress. Taking interest in dwelling is a hindrance. Other yogīs are free from it.

The case of two bhikkhus at Anurādha City:

Once two citizens of Anurādha City became bhikkhus and lived in Thūpārāma monastery.

One of them mastered Dvēmātikā text and after the attainment of five years in monkhood (vassa), he went to a place called Pācinakhandarāji, the Eastern Mountain. One was left behind in Thūpārāma. The five-vassa, dvemātikā trained bhikkhu lived in the east until he got ten vassa in bhikkhuhood. Knowing the East Valley Palace was silence and solitude, he returned to Thūpārāma monastery to invite the monk to pay a visit to the east. Then he entered the Thūpārāma monastery and gave due respect to the monk who warmly welcomed the guest. Pācinakhaṇḍarāji monk thought that the host would send him good meal and fruit juice in the proper time because this friend was living here for a long time. At proper time to drink juice, nothing came to him.

In the morning time also he believed sweets and refreshments would be sent to him together with a bowl of rice soup. Nothing happened. He thought no laymen lived in the monastery so the two friends went to the village for alms-food. Only a cup of rice-gruel was offered. The two bhikkhus had to take this meagre meal at a dining room. Wanting to know the true state of affairs the eastern monk asked the Pācinakhaṇḍarāji monk: "Venerable Sir, do you live like this all the time without any worry? Do you feel contented? Thūpārāma bhikkhu

replied: "Venerable Sir, this is true." So the eastern monk said: "Pācinakhaṇḍarāji is good to live alone in contentment. You feel happy. Let us go there together."

Then and there Thūpārāma bhikkhu departed from the city's southern gate. The Eastern bhikkhu asked: "Venerable Sir, why do you take this road?" The Thūpārāma bhikkhu replied: "Venerable Sir! Have you not told me the Pācina place is lovely and good? Then the eastern bhikkhu said: "Venerable Sir! Since you live in Thūpārāma for many years do you have only three robes always? Are there any more robes and other things you may need in these years? He replied: "I have nothing more. Even these benches and chairs are possessions of the Order. There is no personal properties here. Besides common property, there are no more properties here." Seeing the non-possession as non-entanglement, the other bhikkhu paid deep respect to him and went his own way. Thus even dwellings, monasteries must not disturb the mind.

(2) Kulapalibodha

This means disturbing impediment with the concern for donors or helpers. Some bhikkhus take interest in the economic situation of their benefactors, thinking of good friendship, intimate

relationship. They have attachments with the thoughts that if donors are wealthy, they, will also live in good style and ease: such ideas are unbecoming of a true, sincere bhikkhu. So Kulapalibodha is a great impediment in the path of spiritual development. Some bhikkhus have great concern for servants, helpers and donors. They therefore fail to perform the duties and responsibilities such as hearing the noble dhamma, or to pay noble visit to nearby monasteries without companions and assistants. However, many monks who put high value on Vinaya Discipline and the Buddha's noble instruction, do not care for donors, servants and companions, knowing the danger of such impediment well.

The Witness of the Two Bhikkhus--Uncle and Nephew

Once a young bhikkhu decided to pay a visit to a village named Rohaṇa to learn Pāli there from his own place. He was a nephew of an abbot of Korandaka monastery. The abbot's sister was hoping to see this young son (the bhikkhu) since she missed him for many, many years. In order to call his nephew at Rohaṇa village and accompany with him to the mother's house, the abbot went to the village. At the same time on the same day, the young bhikkhu

also left his village to pay homage to the abbot who was his teacher for many years. The uncle and the nephew met together in mid-journey, near the bank of the Ganges river. So the young bhikkhu, seeing his uncle sitting under a tree, paid homage to him. When asked about the aim of travel and destination, the young bhikkhu told him how he wished to see and to pay respect to the abbot. But the abbot said: "Now it is better and proper to see your mother at her own village; your mother wants to meet you after a long absence. So please go now to your native village. She sent many inquiries about your health and study. I travel here in order to accompany you to bring you to your own loving mother. But since vassa lent is near, I will stay here. You go alone to see your old mother who is yearning to meet you." Therefore the young bhikkhu went alone to his native village, arriving at the starting day of Vassa Lent, at the Korandaka Monastery. Now he observed Vassa Lent here; the monastery was built and donated by his own father.

Next day the donor-father came and seeing the "unknown" young bhikkhu keeping Vassa Lent for the duration said: "Venerable Sir, a bhikkhu on Vassa Lent in this monastery here must take meals at my house as this is my vow.

So you should come to my dwelling-place and take alms-food every morning. This is my vow. If the Lent is ended, kindly tell me the date of your departure, sir." And the young bhikkhu gave him assent by means of silence.

Not knowing his own son, he told his wife: "Now a monk is dwelling in our monastery for the duration of the Vassa Lent. This gives us a golden opportunity to offer alms-food and services before mid-day. His wife replied: "This is very good. I shall cook good, palatable meals for the bhikkhu visitor." When morning meal time arrived, the young bhikkhu went to his parents' house but no one remembered him there. For three Vassa months, he took morning meal at the house and when the Lent was over, he told the donors he would leave the monastery and return to the place of study.

His parents and relatives, however, requested him to stay for one more day. Then they offered meal. They also donated oil in the bamboo hollow stick. They gave a bagful of jaggeries together with a nine-feet-long cloth for a sheet. When he gave sermons of the power of alms-giving, they appreciated the inner sense. After teaching them on "giving" he went back to his own Rohana village.

Since the Vassa Lent was over, the uncle-bhikkhu also travelled back to his own Korandaka monastery. Again the two met on the middle of the journey, near the Ganges river bank. The young nephew paid homage to his uncle-bhikkhu who was sitting under a tree. The elder asked: "Venerable! Do you meet your loving mother?" The thera replied: "Venerable! I have met my mother". So saying, he offered all food and cloth to his preceptor-uncle. He rubbed uncle's legs with the oil which was donated by his own mother. After making all-out offerings, he told his uncle: "Venerable! My suitable place is Rohana village, solitary and quiet." So saying, he returned to his study-meditation place to live a lonely life.

Next day, the uncle-bhikkhu arrived at the Korandaka village. The mother of the young bhikkhu, on seeing her elder brother monk coming to her house, hoped that her son would come along with the monk. But she saw only the elder alone to meet her. She tried her best to search her long-missed only son. When she saw the elder without her only son, she felt great grief and sorrow, thinking he was dead by now. With heart-felt distress, she prostrated near the legs of the elder who was her brother, and cried aloud continuously. Her lamentation was very severe. However the elder knew the condition

and status of his young nephew, believing that the thera, being full of contentment and lover of silence and solitude, might not tell the true fact of sonship. The young bhikkhu might keep the secret to himself as he rejected impediment of relationship. So the elder told her the young bhikkhu was still alive and he was a lover of silence and solitude, discarding impediments of relatives. To prove the truth, he showed the fine cloth given by the mother as evidence.

The good, devoted mother was full of wonder and surprise. She told the elder, "Venerable Sir, it is a good surprise for me my son did not tell me as the only mother to him. He did not speak about parents in my house for alms. He should tell me he was my son because I did not remember him for so long a time." The elder explained: "Good woman! This young bhikkhu practised non-concern or Unimpediment Discipline all the time. So he had no concern with father and mother. Even he remains aloof, or "disconcern" with his donors, laymen, laywomen, servants and helpers. Thus it is no wonder he did not tell you he is the son of you." It is clear that impediment of parents and relatives hinders spiritual progress. One must stay aloof to be free from impediment of relatives.

(3) Lābhapalibodha: Impediment of Honour, Income and Gift

Bhikkhus are under obligation to see the truth of serious entanglement or worry regarding the gifts of the four requisites -- food, dwelling, robe and medicine-- because they encompass the owner. Often the famous monks get many great, precious gifts and donations. Donors are happy to offer alms-food, robes, monasteries and medicines as well as other items of gifts when they hear or meet such well-known bhikkhus. These monks have great influence, fame, power over many types of donors so they have to teach, preach, advise, and guide many groups of people when they visit the monasteries.

Before dawn those dhutaṅga bhikkhus, ascetic bhikkhus practising austeries have to give time to superficialities. For example, when austere monks are seen, many donors like to invite in these words to them: "This layman, that laywoman, this minister, this daughter of a minister, want to pay homage to venerables. Therefore these ascetic monks need to request their helpers to bring my alms-bowl and my robes. This need itself is a worry, so as to always give help to donors on the way. Such bhikkhus who love to get the four requisites, also get many impediments, discarding their main jobs. So such type of bhikkhus

should discard all these lay people donors and then live alone in a quiet, solitary place. It is indeed true that only renunciation alone can cut off these impediments. Especially those who practise begging rounds alone for alms in a single meal, need to avoid these impediments. They must go and live alone, unknown to people.

(4) Gaṇapalibodha

Traditionally many bhikkhus belong to a group or a sect, learning and teaching (one sect) and another group forms a sect, "the Reciters of Abhidhamma". If such busy learners and teachers (reciters) fail to practise calm and insight in scholarly jobs, academic pursuits, then only they get impediment of this type. If they have time and place to practise bhikkhu's important job, then such recitations and specialisations do not become hindrance. Those who are too busy in such "gaṇa" affairs should cut off their pursuits in order to practise the main important job. If course remains to be recited or to be taught, they must make completion of such academic course in good time; then they should renounce the world and live alone in the forest to lead solitary and noble lives. If many books and pages are to be learnt or to be taught, then they should request other scholars or teachers to perform

the remaining task. Then, after saying "kindly teach the pupils to know pāli, commentary texts", they should leave these academic places to practise austerities called dutaṅga. If no substitutes are found, then they should tell their students: "I have important duty to do alone in a faraway place. I must go there. You can depart from this place to learn somewhere". After telling them so, the ascetic bhikkhus should work for the attainment of the noble, great aim of life by means of living in a quiet place.

(5) Kammapalibodha

Kammapalibodha means various duties and responsibilities as well as superficial unnecessary things to do. Often unmindful bhikkhus do works which are not their duties and responsibilities such as anxieties whether carpenters get payments or not. Worries arise concerning new enterprises. Such bhikkhus are afflicted with unnecessary concerns which signify "kammapalibodha". Therefore duties not of bhikkhus must be avoided by methods shown already. If some few building works, cleaning work, kitchen work remain to be completed, such things must be finished quickly so that energetic, mindful bhikkhus shall have time and work for main duty known as "vipassanā mindfulness" all the time. They must have free

minds, free from trivial things or new jobs. If some buildings or huts need great repairs, mindful meditators must transfer these works to others who will have competence and time to do. Aspirants must avoid taking new or heavy jobs. Transfer must be made to others who can do such mundane things. If there are no other bhikkhus or workers to take the jobs, then meditating monks must leave such places of palibodha. They must renounce palibodha completely to get time for main meditation.

(6) Addhānapalibodha

This entanglement means “travelling” or “journeys”. Some forest-dwelling bhikkhus sometimes get invitations to ordain lay youths to become novices or sāmañeras. Sometimes they are invited to receive donations and offerings in some villages and towns. When such cases occur, anxiety or worry may arise concerning “travel (journey)”. Minds are afflicted to go, to meet such persons. If such bhikkhus cannot control their minds to travel with great patience, they feel sorrowful as non-performance of ordination or non-travel occupies them. They get many worries as they wish to go there and do some jobs and to receive offering. Even a desire to travel is hard to renounce completely. So, to get

rid of anxieties, worries, impediments, journeys must be made and then, after journeys, meditators must do the main job of daily mindfulness without worry concerning "travel" impediment. Bhikkhus are necessary to do calm and insight all the time.

(7) *Nātipalibodha*

For forest-dwelling bhikkhus, relatives become impediment or entanglement one way or the other. The term "relatives" means and includes teachers, ordination masters, co-students, pupils, co-dwellers, colleagues, etc. Especially the term signifies mother, father, uncle, brother, sister, and other blood-relatives of the house too. If one or two of them become seriously ill, a bhikkhu can get many worries and anxieties. The task must be done by attending to them, giving help in health before one renounces the world and live alone in a quiet forest.

Meanwhile, if father, mother, sīmā master, teacher get illness, one must give necessary service and help as much as possible. Their sickness or disease must be attended to. Good, careful service must be given. If teachers are suffering in illness, one needs to serve them as much as possible because they are benefactors. Parents are especially sacred so one must give help in time of their sickness, just like one's ordination masters.

(8) Ābhāpalibodha (Impediment of sickness and disease)

Oneself can get severe illness or infected with great disease. So, in the way of steadfast, vigorous mindfulness, one gets worry of entanglement. One needs doctors and medicines and treatments to get a cure. If a person does not recover in sound health, he must cultivate good, noble thoughts as follows: "I am not an abject slave of my body and mind. I am not a slave of five-khandha group. I do not take salary from this body. From the beginninglessness of saṃ-sāric lives I give food, clothing, water to the body till now. Your body creates sorrows, sufferings and illness. From this time onward I will not serve the body. I will have no concern of the material body. Now I will practise calm and insight to win nibbānic insight and wisdom." So a bhikkhu should cut off the impediment of disease (illness).

(9) Ganthapalibodha (Impediment of study)

In the supreme, steadfast way of liberation, even learning, teaching, studying the sacred texts (academic learning) becomes a great nuisance. Books are now an impediment because one has anxiety and duty toward learners, students and pupils, wasting good, noble time in book-learning.

If a bhikkhu discards this task, he is free from this worry.

The Witness of Deva Mahāthera and Malayavāsi Mahāthera (Bearer of Majjhima Nikāya Texts)

This deva mahāthera had recited all the suttas of Majjhima Nikāya (the middle-length discourses in the Pāli Canon). One day he went and paid humble respect to Malayavāsi Deva Mahāthera to get a meditative method in practice. So the thera at the Malaya district asked: "Venerable Sir! How much do you have learned the Pāli scriptural text? So the Deva Mahāthera answered. "Venerable Sir! I have memorised all the suttas in the Majjhima Nikāya all the time."

The teacher of practical meditation then gave supreme advice and warning: "This Majjhima Nikāya is the most difficult part of the Tipiṭaka Pāli Canon in terms of sentences, words and meanings. Recitors often get stuck in the act of recitations as some suttas get mixed on the similar words and phrases for a learner. So you will get many confusions and mixed thoughts in your daily recitations. You might fail to win proper vipassanā meditation if you indulge in academic study only."

Thereupon the Recitor of Majjhima Nikāya confessed: "Venerable Sir!, Once I obtain a good, correct method of vipassanā meditation from you, I will discard my memorisation job completely. I will not look at the text any more once I start mindfulness." So he discarded the Texts for 19 years. He did not memorise the Texts for 19 years. On the 20th year of practice he won the supreme holiness called arahatta magga and arahatta phala, the greater mental and spiritual purity here and now.

Afterwards, when some students came to him to recite and learn majjhima nikāya he told them, "Students!, I have neglected the scriptures for twenty years at a stretch. Yet I know and understand the full meanings of these difficult, profound suttas. So you students all must first take a noble practice of mindfulness and then make a pursuit of academic, spiritual learning of the noble texts. Try to practise vipassanā with great diligence."

(10) Iddhipalibodha

This means all physical, mental, spiritual miracles or supernatural powers are known as impediment. Ordinary worldlings, yogis, hermits, mystics, occultists try to have supernormal powers to win miracles. Yet these mystical attainments

are hard to get and, moreover, difficult to maintain throughout. Miracles are really difficult but rarely sustainable. Even a slight disturbance, a small worry, a tiny hindrance destroys all supernormal powers of many years. All wonders, all miracles, all mystic powers are hindrances in *vipassanā* work.¹ Power is impediment. However, those powers do not constitute hindrance in the way of power (the samatha-calm way) because true powers are based on calmness of mind only. After great tranquillity, many supernormal powers come to us.

Yet in the way of total freedom, all persons must discard physical, mental, spiritual powers. Miracles are unnecessary for nibbānic peace and liberation. All good persons must reject wonders and miracles as they constitute impediment in right way.

Five Minor Entanglements (Impediments)

In the Path of Purity small worries or minor impediments are mentioned to be cautioned by serious renunciates (forest dwellers). They are minor troubles to be overcome just in time and place:

1. Long, flowing hairs, moustaches, fingers and nails; they should be cut or trimmed.
2. Old, torn, worn bhikkhu robes, clothes; they should be stitched, connected or spliced.

3. Used, worn-out bhikkhu robes, clothes; they should be cleansed, washed, kneaded.

4. Dirty bowls, cups: they should be cleansed or heated by fire.

5. Untidy beds, couches, sheets: they should be either repaired or reconditioned.

For laity who want to renounce the world for silence and solitary spiritual endeavours, they should wash their hairs, do shampoos, and other cleansing acts. The above minor worries (impediments) should be solved before one does intensive, serious, vigorous calm and insight meditations in this noble, original sāsana (Teaching).

These prior works should take place 5-7-10 days before round-the-clock deep mindfulness which means noble, sacred vipassanā meditation. By overcoming big and small entanglements (obstacles) one gets peace, freedom, ease. No worries arise on account of serious and minor impediments. Yet, those who are well-trained in vipassanā can have no troubles or worries in these tasks. One should try his or her best to leave things behind or to have detailed mindfulness for calm and insight.

Characters or Traits

Everyone has some peculiar habits known as persistent traits or deep character. In Pāli it is

termed "carita", one's strong habits which manifest now and then.

Six Strong Traits

Basically a man or a woman has one strong character trait, at least. There are therefore six characters:

- (1) Lustful character type: A person strongly takes delight most of the time in lust, pleasure, enjoyment-- in persons and things.
- (2) Violent (anger) character type: A person almost all the time indulges in anger, hatred, ill will, grudge: also in his heart and mind there arises envy or jealousy with a strong force.
- (3) Dull (weak) character type: A person shows himself most of the time in day-dreams, laziness, confusion in high degree.
- (4) Faith character type: A person shows himself to have a full or strong devotion. So this type is liable to believe a faith very strongly. He or she has easy acceptance when someone tells him.
- (5) Thoughtful character type: A person's habit is used to indulge in thinking, imagination with a strong insistence most of the time.
- (6) Wisdom character type: A person's usual habit is to indulge in examination, analysis, to compare and contrast causes and effects, good and bad by means of wisdom power most of the time.

One should check one's habit/ trait

The above six types of characters can be mixed together in a person as two or three strong traits. These "mixed characters" are manifested in daily life. One must check one's character-trait everyday. One can also check the personality-types of other persons by examining behaviour, deed, mode of speaking, deportment, work they used to do, strongly and persistently. Also one must check other's strong traits by knowing their eating-habits, social dealings, accepted views, etc. Constant noting reveals one's character openly.

Among the six basic character-trait, lust-faith types, anger-wisdom types, dull-imaginative types of persons in practice seem to be similar in traits. Naturally these two pairs each show similarities.

For example, a lustful type and a faith-type personalities behave themselves in soft ways in thought, word and deed. Their deportment, their actions are slow, exact, civil. Their movements look uniform, exact, civil. And both love sweet food, good, tasty meal, with sweet smells of spices and essences. Their likings are similar.

Yet the difference is most striking in nature.

For a lustful personality type, he or she have strong attachment to sensual pleasures. Lust,

greed, grasping can be seen in behaviour. And this type shows trickiness, enticement, lies, schemes to get the aim. Greed is very strong and powerful.

In contrast, faith-type-personality shows generosity, liberality, indulging in charities or alms-giving, in giving service, help, etc. And this type manifests itself in devotional acts in paying homage to the three incomparable gems. Love of worship is clearly seen: practice of hearing the noble dhamma is often made by the devoted trait. Faith character often pays respects to the Sangha Gem most of the time. Thus the difference is crucial.

For a pair-- anger and wisdom-- type the bodily behaviour looks similar. So these characters show rudeness, roughness, cruelty, intensity in their deportment, living, speaking. They show themselves in quick, alert, swift action and reaction. They are not civil, not soft. They love sour, hot food. Also salty food, bitter food are accepted most of the time, usually. Both do not practise patience, forbearance, endurance so harsh speech, abusive words are usually spoken by such type.

Yet there is a striking difference. For anger-based personalities, grudge, hatred, ill-will, revenge, rudeness, cruelty, etc. become always predominant in all behaviours. And there are rivalry, competition in hearts and minds too. These persons are hard

to be checked and instructed. They are always rude and rough in action.

In contrast, wisdom-personalities are most of the time civil, considerate and thoughtful. Prudence becomes predominant in thought, word and deed for them. Also they consider the effects of the present and the future with great care in most of the time with noble seriousness. Since wise persons look at the future existences with action-result belief, now in this very life they perform ten pāramī-perfections, wholesome deeds, virtuous actions with great persistent effort. So angry-rooted persons and wisdom-rooted persons are different in essence.

So also in the third pair--delusion and imagination-- types,superficially they look similar in outward behaviour. Both characters walk slowly, faltingly in deportment. Fear compels them to step down their legs. Both types indulge in forgetfulness, delusion and illusion. Work is untidy as well as confused. As regards foods and meals,no choice is expressed, no liking is shown. No persistent, enduring effort is made by these persons. No analytical discrimination regarding good and evil is made by them. Cause and Effect Factor is neglected. So these two characters follow the examples of other persons, whether good or bad, always blindly in most cases most of the time.

When someone gives praise to a person or persons, they follow suit blindly. When blame appears, they also follow the words of blame given by others. Almost all the time, they live thoughtlessly, delusively. So wavering of mind predominates. Since this pair of persons (two types of characters) are strongly and always similar in all cases and works they indulge in speaking, expressing superficial talks, in the stream of idle, useless chatter. These two types (personalities) are superficial, heedless persons or vain persons. They take delight in imagination, wavering, moodiness. So they become worthless persons in this world.

Character Rooted in Heart-Blood-Vessels

Lust-characters have red cells, red blood-nerves rooted in their heart-vessels. For Anger-Type, heart has brown colour mostly and persistently. For Delusive Type heart has pallow, sallow colour as a basis. Faith type is rooted in yellow colour at the heart-base, while wisdom-personality possesses brilliancy at the heart centre. Lastly, imaginative vitakka persons, full of wandering minds, have white-spotted colour at their heart-base, just like waters in a wash-basin.

These basic character-traits are partly due to past kammic good and evil deeds done in

previous existences of an individual person. If a person in his or her numerous past lives habitually had done virtuous deeds with greed (attachment), they have greed-based character in this very life (=Lust-Personality Basic Type). If deeds were performed with anger in many, many previous lives, now they have anger-type of personality. If moha (delusion, ignorance) was formerly predominated in volitional past existences and deeds, now they get dull trait of character. If in the past lives faith (confidence) was strong at the deeds, in this existence faith-type personality appears. If wisdom had been persistently influential in past lives, one will get wisdom-trait in this very life too. If vain or false ideas (imaginings) had been accompanied to the past volitional deeds in previous, countless lives, one gets the imaginative/ vain trait in this present life.

Suitability of Meditation for Six Strong Types

1. Lust-Personality: ten ugly, defiled bodies; and also in-breathing and out-breathing meditation. So there are eleven meditations for this type.

2. Angry-Personality: Suitable meditation is the Four Divine Dwellings (universal love, sympathy, joy at others' success, and equanimity); also kasinā-disc meditations of green, yellow, red and white. So there are eight meditations for this type.

3. Dull and Imaginative Types: Only Ānāpāna, inhalation-exhalation practice of meditation, is necessary for them.

4. Faith Type: Recollections of Buddha's supreme, noble virtues, dhammic virtues, saṅgha virtues, recollections on the nature of good conduct (*sīla*), charity, and the virtues of high celestial beings should be practised diligently.

5. Wisdom Type: Recollection of death, recollection of nibbānic supreme, noble peace, Meditation of the Four Great Elements, mindfulness of ugliness/ foulness of meals and food. Altogether four mindful meditations.

So far we note that there are thirty types of mindfulness for six traits of personalities. Of the total meditational practices, the ten are applicable to all six traits of characters, namely, earth element, water element, heat element, wind element, āloka, space element-sky element (=six kasiṇas contemplation) and non-material four meditations (four āruppa practices), a total of ten.

Among kasiṇa practices, a circle or a disc shall be all-time small in size for the dull type of persons. For dull persons a big circle or a big disc is necessary.

To suppress and eliminate lust, one must practise meditation of "foulness of the body". To suppress and eliminate anger, one must practise universal loving-kindness.

To overcome imagination, Ānāpāna (breathing exercise) is necessary. To get rid of pride and conceit one must practise the meditation of impermanence.

In conclusion those who try to practise calm and insight meditations in this noble, original sāsana dispensation, should choose a subject of meditation best suitable for oneself to get good, beneficial, quick result. Altogether there are forty types of samatha and insight meditation. Choose a suitable one among them in accordance with one's own peculiar trait.

CHAPTER (8)

THE PRACTICE OF CONCENTRATION/ CALM/ SERENITY

Earth Kasiṇa Meditation

(a) Preparation

The omniscient Buddha has completely taught the way to practise tranquillity or the method of mind-concentration, leading even to the highest jhānic attainments. These jhāna cittas are sometimes called ecstasy, absorption, unity of mind, serene contemplation (serenity) and many others. Also the compassionate Buddha gives full instruction to attain Magga and Phala cittas which totally take cognizance of Nibbāna Element (Dhātu). These two ways-- Concentration and Wisdom--benefit countless beings, past and present, in the three worlds. Many practical benefits have been witnessed by true, vigorous meditators in this noble, pure Sāsana (Dispensation). Among the two complementary methods, this chapter deals with jhānic serenity of mind called way of calm. Jhānic absorptions are available to many followers of the Buddha who shows the complete right method for all.

(1) Basic Preparation (Preliminaries)

Those who take keen, serious interest in the bliss of supreme concentrated mind, they all need sound health: they must be strong in body, free from serious illness/disease/pain, etc. If such maladies exist, they must be cured beforehand for this noble, arduous practice. Healthy body is needed especially here. Then and there basic, sound health appears to win a state of jhānic attainment called “hero of jhānas”. Even at the start of jhānic peace one gets the title of jhānic trainee. Next, jhānic aspirants must totally shun all sexual affairs, indulgences in sex, home life, affairs of children, dealings with parents for the time during jhānic concentration course. All household affairs or worldly attachments must be excluded for this noble training period. Thus bachelors, non-family men are more suitable in jhānic practice. Every high, pure concentration or work, unusual duties, involve the avoidance of sex. For example, astronauts have to take chaste life (the discipline of chastity) while in training and during the period of global orbits. While in practice of guiding space vehicles, they must avoid sex and home life. no one is allowed to return home during intensive, difficult training on spaceships. In the same way good, inspiring athletes are not to live with their wives because

concentrated minds and efficiency are totally and absolutely necessary to win the first-class sports and games where competitions are very keen. Physically, mentally, spiritually one needs to conserve and develop healthy mind in a sound body. Energy must not be wasted in highly efficient, difficult trainings, whatever their subjects may be. Bodily strength gives efficiency and endurance while concentration helps one to get skill, knowledge and capability in all rounds. So during such serious periods all persons must preserve energy, power, skill, knowledge by living chaste lives. It is natural as well as desirable to follow the strict moral restraint or self discipline (self-denial) in each and every serious job. The more serious, the more self-denial. Chastity is essential when one is orbiting the earth in spaceship because one is in high heaven too. For right-thinking persons to avoid sex is not difficult because they remember deeply the discipline of chastity of ascetics, forest-dwellers and ordained bhikkhus who must strictly observe the way of negation of sex and home life. If our bhikkhus who are fully and properly ordained in sīmā ordination halls, taking the vows of four avoidances or four abstinences (which stress the importance of chaste life), do not follow the Vinaya Rules, they become degraded, shameful

and evil. Even the nation suffers when bhikkhus do not respect the vow of chastity. Even young bhikkhus live purely.

Before doing earth-kasina disc meditation one must perform settlements for the family with regard to livelihood (food, clothes,dwelling) so that one will have no worry or anxiety. If one is renouncing family life altogether, one must have a free, noble attitude by thinking about life's struggle should be taken individually, severally so that mind becomes serene now. A person must break off all family ties and worries by having sublime hope and mind. With higher aim all worldly ties are cut off effectively and completely. Many find difficulties to renounce but family ties are easy to transcend if one has a very definite, clear, noble aim and wisdom. For most persons worldly, mundane sense-pleasures become thinner and thinner till all entanglements are gone gradually in this jhānic work itself.

Next the important job to remember is to have a complete course of learning if one is attending a school or a college because one needs a free mind before this noble practice. No aims of getting degrees, diplomas, university studies must be entertained by now. No envy, jealousy,

rivalry can arise if one cultivates a free mind with regard to education in this world. Mind must not go forward and back; no wavering is allowed in sublime process. So if your education is incomplete, jhānic work can be worrisome. If the mind is serene with a definite aim, then the jhānic training becomes smooth and easy.

Here we like to say that learners and students at schools and universities can get full, complete degrees and diplomas after the attainment of jhānas. And all worldly learning is very easy as mind has serenity and steadfastness. Memory is very strong and effective in this work. So all studies can be successful without difficulty.

If you are nearing to receive gifts, salaries, inheritances and payments, worries may arise if you have thoughts about safe-keeping and also receipts that may come to you. So before attending jhāna training course, you must leave all these hopes and fears behind. Even you must avoid the play of lottery because you can have mundane thoughts by thinking how to use the money by lottery success. You may have worries, during jhānic practice, on the winnings of a lottery or the keeping of your tickets. The best thing to do is to discard all these money affairs

in a complete manner to get a free mind when jhāna is started. You must have no thought of the tomorrow.

If you have gold, jewelleries or valuable possessions, you must transfer them to reliable persons for safe keeping. No anxiety must be cultivated on these possessions. You must do a complete job at sewing, building, selling, buying, etc, before attending jhānic class in a quiet place. When you need to do urgent personal affairs, travels, business, etc, all such cases and items must be freed from your mind/aim by complete sense of disengagement, for the sake of noble practice. Otherwise those engagements start to trouble and assail your mind in the interval of jhānic work.

During jhānic class, you need only to meet a jhānic master (trainer): no other person must not be met or lived with you. Solitary and silent life is essential to attain jhānic states. So only a master is needed for you to give guidance everyday. You must not meet any other person besides your jhānic master. Also reading is not allowed. Reading distracts the mind and often leads to indulgence in imagination, in worldly matters, etc. Mind goes outside objects so reading, keeping diary must be shunned. Note-taking is not good during intensive meditation.

In sum, during jhānic practice under an able instructor, all mundane environment must be separated. All personal contacts must be avoided. Then only the concentrated mind can have clarity, cleanliness and transcendence. And mind is now concentrated on the object of concentration at hand, by living always at the present moment. So you get higher and higher concentration levels and stages. Mind is pure and serene now. So all higher men must cut off entanglement and engagement to have a serene, tranquil mind.

(2) Choice of Suitable Place

After performing the above preliminaries with insightful skill, one must choose a suitable and correct place to start jhānic meditation. Good, well-chosen place is of great importance to win the serenity of mind. For example, if a man is of research and scholarly bent, one must avoid bad noisy, crowded places such as bazaar, restaurant, villages and towns. Even music, voices, sounds become great hindrance for higher spirituality. Jhānas are of high states of mind in altered consciousness so that a quiet, pure place must be chosen with care. One must take a place according to one's aim, occupation and work. Suitability of place is basically important. So in this noble work places of football, cinema

shows, though suitable for artists and cinema goers, are evil places for jhānic temperament. A person should take a suitable place to have harmony with life and aim. Habit must match a place.

It is important to note that for jhānic practice, concentration-mind is necessary. It is the Way of Calm (samādhi=serenity). In this higher, nobler way of practical life, tranquillity must be cultivated with great constancy and effort. Sounds, voices, speeches are very harmful things here. Just as a rapid speeding train is seriously destroyed by a huge land mine or a bullet, so also noise is destroying jhānic state of mind. Concentration is rooted out by noise, sound and speech. They are truly harmful for serene, noble mind.

Therefore, for the sake of altered state of mind we all should disengage voices and sounds whatsoever, which are harmful as they destroy our concentrated minds, tranquillity of minds: no jhānas can be attained when big or small sounds reach our ears; no peace of mind appears when communication is contacted now. Even voices of men, animals, vehicles create wandering, bad minds. No real peace appears amidst sounds and voices whatever they may be. We instantly catches such a tiny or big sound/voice while in concentration work. We are directed and seized by

speeches and voices. We then get physical and mental movements and vibrations, destroying good, serene minds. Imaginations then influence us. If carpentry, farming, machinery work are hindered by voices/sounds/speeches they harm slightly only by delaying the work in hand: persons can continue to attain completion of each work. However, in mind-concentration samādhi training, if such a small voice or big noise comes, all things are destroyed. One has to start again from the beginning. Even dullness, laziness, sleepiness, surrender assail a jhānic trainee most of the time if a sound comes. Then good, mental work is destroyed completely. All entanglements, rubbishes influence the training minds.

Therefore while in jhānic practice, a solitary, silent place (a lonely, quiet place) must be chosen with care. Silent forests, hills, faraway places, etc. are suitable for jhānic training. The All-knowing Buddha instructs us to enter and dwell in a quiet, lonely forest, a place of total silence, for jhānic intensive practice. All cultivators/ aspirants of jhānic attainments need a quiet, serene place to get a full, noble success. The best choice, therefore, is a far-off forest with quietness, with silence.

(3) Preparation for Jhānic Work

One needs to construct a small hut or a good modern house at that lonely spot where silence reigns. If an area has few rainfall, one needs a covering sheet or shelter or wall to protect from elements. If materials are scarce, a person must get some wood, planks, branches, benches to have cover and protection and shelter. For this place a wall can be used as a sitting place for jhānic meditation. A wall must be constructed in front of a meditator which is neither too big nor too small. Head can be positioned in equal equipose as eyes become straight at the wall in a straight line. In a sitting position, an aspirant can look straight at the wall in equal measure. If these harmonies are attained, such a place is good for concentration practice. In sitting position, legs can be also at ease on a chair. But back seat is not necessary to get supreme effort and serenity all the time. No one needs sofas, luxurious chairs, and beds because a meditator may fall asleep by ease and laziness and drowsiness. Sleep must be kept at a minimum.

If one is using sitting posture on a floor, legs can be loosed for long duration in meditation, to avoid cramps and stiffness. Yet, whatever one's position and posture in a hut, one

needs eyes which can look straight at an object on a wall. In jhānic practice, no success comes by taking the standing position, lying position because of disharmony, distraction and hindrance.

Taking up a Kasina Circle/Disc

Kasina disc must be made by hand with the material of soft mud or clay. When this suitable, harmonious disc is attached to a correct place on a wall, some glue is necessary for long duration. This clay circle must be free from sands, stone, thorns, lime, disharmony, etc., to get smoothness and interest while in serious absorption of a mind. Everything must be smooth and harmonious, in correct proportion.

Such a noble disc must be attached to or placed at a correct situation with strong attachments such as strings or glue. But kasina disc must not be kept hanging. Really a good, noble circle here means a noble, correct size, situation and position in fine harmony to meditate for a long time. No group meditation must be done, each must have a separate room and a disc. Separate rooms are necessary.

(4) Full, Continuous Meditation

After having done these preliminary works an aspirant/ trainee sits three or six feet apart

from a disc now well placed in front. Sitting must be correct with folded legs, hips and backbone in straight line, head in 90 degree position. So bodily features also become clear and straight so that long meditation becomes possible now. One must avoid loose or lazy bodily position. Backbone must be strong and tight and lined up all the time so that inner vibrations and essences move harmoniously all the time in disc-looking job. Hands can be placed on laps with upturned position or hands are correctly situated at the joints near hips. Head and hip must be straight all the time. Yet easy, unpainful position can be chosen, such as a female sitting position also if one desires.

When sitting postures in correct form and style are noted, one can feel some difficulties in practice. Straight backbone position can make one feel burdensome or heaviness. In ordinary style of living and common bodily and mental behaviour we all use looseness, easiness, indulgence. However, in this jhānic discipline, rules are strict and heavy. So mind becomes burdensome with heavy, strict responsibility and duty. Such loose attitudes, such aim to get easy behaviour and deeds are natural in day-to-day common living. However, in this jhānic practice, by constant endurance we all get used to strict

and calm bodily posture with developed concentrated minds. No one needs to feel a sense of heavy, difficult responsibility if more endurance is done faithfully day by day. Practice makes perfect, as a proverb goes.

After systematic sitting we all try to look at a disc with intensity and steadfastness too. But the disc must not be too near or too far away. If the circle is too near the eye, it becomes dull. If it is too far away, it becomes very dim. So concentration and harmony cannot be attained. Therefore placing must be in a middle situation, avoiding two extremes. By practice one can place the disc at a good, harmonious place.

(b) Continuous Practice

(1) Inspiration of Good Vigorous Mind

Before practical jhāna sessions, an aspirant should develop his own inner mind with cultivation of noble desire and inspiration. Thoughts of high aim with nobility should be cultivated and developed continuously day by day, stage by stage. Inspiration comes, high aim appears when a meditator thinks and plans, knowing how Buddhas and Arahats have entertained good, superior aims of life to transcend worldly affairs and sufferings (dukkha) by vigorous, constant

patience and endurance, by following strict discipline and high method of cultivation on pure, noble line. Even samatha calm attainments can be seen among hermits, wanderers, yogis in India and Tibet and elsewhere, so we must take heart to face pain, discipline, endurance, hardship to be crowned will success in jhānic work. We all must follow the high standard of example, complete success set by Buddha and Ariya Noble Persons. Those high jhānic attainments are possible even today among us. Effort is the basic of success. No pain, no gain. Patience wins all. Noble desire comes to be by Right Thought (Sammāsaṅkappa). What we need and what we have now are desire for nobility, supreme, constant effort, wisdom, faith. So we now get true, noble inspiration in our heart and mind by right thinking, by remembering the cases of ancient sages, seers and saints. Ariya state can also be attained by faith and patience and effort. Now those jhānic disciplines are not too hard for us as we now have full confidence of jhānic success.

A master needs to give sermons and instruction of cultivation of desire and faith in the coming jhānic success for two or three days in meditation classes. Good, systematic plans and

schemes must be taught and explained to arouse the latent desire and faith. Here faith/confidence is basically necessary so that ardent desire to follow the way of jhānic success can be followed diligently. Diligence must be cultivated vigilance must be used everyday. Yet desire is the basic thing of every success. Inspiration comes by a master's teaching as well as by one's own desire and thinking too. Hope must be aroused for three days before intensive concentration practice.

Especially a firm mind, endurance behaviour, constant effort will become natural to a meditator in jhānic training. The instructor must not stress difficulties and failures in jhānic way. Only inspiring, hopeful words must be spoken at these preliminary classes as a start. The master must avoid future hardships in jhānic process as aspirants need clear, hopeful guides. We all must avoid degradation, weakness and failures by banishing a sense of hopelessness.

In this intensive meditation with a good, systematic plan, a meditator needs to have some able, experienced teachers to have a safe guide in the process. However these teachers should not examine the states the meditators have reached. Their only function is to hear the reports of

meditators who wish to tell the experiences of some unique features. Teachers should listen to the reports if chances arrive with great care and interest. Then the masters should check the statements or experiences with Pāli Texts and commentaries. Then discussions should deal with giving further advice. In this process good suggestions are necessary because blind exercises or extremes must be avoided at this stage of development and cultivation. If a meditator is practising with extreme effort, he needs moderation and suggestion from masters who try to look at the situation day by day. So teachers should make good requests to them to give reports of unique experiences. If these remarkable facts agree with the Pāli texts of Suttas and Abhidhamma teaching, master should give noble approval by means of saying 'Good' or 'well-done' (sādhu-sādhu-sādhu). If, on the other hand, such experiences do not agree with the Pāli Texts, masters should give advice to bring the practice in line with the teaching of the Buddha. If textual agreement is seen, inspiring words should be spoken to them for further progress. If one is practising alone he should try to seek an efficient master to give his reports for advice.

(2) Control of Nimitta Signs and Symbols

A student must look intently and consistently at the circle or disc (samatha sign or symbol for jhānic concentration) in front of him. Sit straight with ease. Eyes must look at the samatha object seriously and steadfastly. Mind must be concentrated at the object in front. After several concentrations, eyes want to flutter as usual. But with intensive calm, eyes need not move very often. Eyes need only a few number of movements now.

This earth symbol (circle sign) is very useful to bring the mind to stop wandering. By looking at this disc in front of one's own body, notings should say silently "Earth, Earth, Earth," to have more higher concentration, with the mind only. The aim of mental repetition is to keep the mind on this earth kasiṇa only for a long time throughout and to have noble effort without interruption. The aim is to catch the mind, to control the mind so that it will stay only on a single object. Kasiṇa gives help.

In the process of intensive practice, mind will naturally waver by moving here and there. Mind is mostly flickering, fluttering, very hard to control. It wants to leave the object of concentration, the earth circle, from time to time. Although the sign is in one's front, one's mind is

going elsewhere without system. As soon as mind flits, a meditator must suddenly know and bring it to the object. Mind must not be allowed to wander to other objects. So a yogī with noble aim, tries to put the mind on a single object again and again. The meditating mind must have cognition, knowledge and awareness by internal noting "Earth,Earth,Earth" silently and constantly. In the process great endurance, great effort, must be cultivated vigorously. Mind will go elsewhere but meditative effort seizes and brings it back to the object at hand. So many persistent efforts must be cultivated to have pure, good calm and concentration.

In noble practice throughout one is battling with one's mind to have control and serenity. While making supreme effort, one can also meet laziness or sleepiness. Even doubts appear to assail the mind. Scepticism can rule the mind. So a meditator, due to these hindrances, wants to give up. He wants to leave the place of concentrated meditation. Even a sense of dissatisfaction, anger, fluttering, flurry, can appear in the process. Also imaginations, thinking, ideas, etc. come to influence the mind. Therefore a good noble mindfulness cannot appear if mind flutters. Even old ideas, plans, beauties, etc. come to mind and a sense of subtle lust can

(2) Control of Nimitta Signs and Symbols

A student must look intently and consistently at the circle or disc (samatha sign or symbol for jhānic concentration) in front of him. Sit straight with ease. Eyes must look at the samatha object seriously and steadfastly. Mind must be concentrated at the object in front. After several concentrations, eyes want to flutter as usual. But with intensive calm, eyes need not move very often. Eyes need only a few number of movements now.

This earth symbol (circle sign) is very useful to bring the mind to stop wandering. By looking at this disc in front of one's own body, notings should say silently "Earth, Earth, Earth," to have more higher concentration, with the mind only. The aim of mental repetition is to keep the mind on this earth kasīna only for a long time throughout and to have noble effort without interruption. The aim is to catch the mind, to control the mind so that it will stay only on a single object. Kasīna gives help.

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defile the mind. All these five hindrances or obstacles (*Nīvaraṇas*) oppress the mind. Calm is gone.

In order to control and conquer mind, one needs only a simple, natural method of constant looking at the *kasiṇa* object-- the Earth *Kasiṇa* without fault and laziness. All weaknesses must be rejected by constant watchfulness at the nearby object only. If mind is on the *kasiṇa* object always, the five defiling obstacles or enemies run away now. If mind rejects the looking at the disc, each *nīvaraṇa* appears to rule the mind as all hindrances are known as enemies or trouble-makers.

To get pure, calm concentration, persevering noble effort must be made. This Right Effort helps to get Right Concentration without interruption. So mind must be kept always at the *kasiṇa* disc intensively. Due to Right Knowledge based on Right Mindfulness, a noble calm is attained. Even mind takes great interest in the simple colour of earth disc. The circle sign becomes pleasurable interest for the unruly mind. As *kasiṇa* sign now influences and seizes and control the wavering mind, all five Hindrances leave by submission. Mind becomes tranquil to get high, noble state of mind called stages of *jhānas*.

If one's mind is kept on the disc for a long time, the meditator feels a sense of victory in spiritualit. Pure concentration gives a sense of satisfaction. Mind is now well-controlled. So the benefits are many: (1) mind becomes light and joyful in serenity; (2) mental and spiritual peace is felt; (3) divine bliss is gained keenly as jhānic state of mind; (4) body also expériences unique noble bliss as mind is totally controlled by jhānic state of purity. A high concentration is very valuable and peaceful too. Both mental and physical happiness appear as noble benefits. Naturally, if mind is calm, body is full of bliss. This is the Natural Law of Dhamma.

At this stage the concentrated mind only knows the single object of mind throughout. The mind, at this noble state, takes cognizance of kasiṇa object only. No hindrances come to worry the mind. This is technically termed “samatha calm” or serenity. At present no weak mind appears: there is no waverings of mind so flutterings are suppressed by mind-conquest naturally. Therefore unique, sacred will power is experienced by a samatha meditator. He takes supreme interest on the kasiṇa object only because he sees with mental eye the unique, remarkable features of the circle-sign now. Unlike

ordinary looking and knowing, this state reveals clarity, uniqueness and supreme calm.

So new persistent effort is naturally done by an aspirant day by day. Will-power also increases. Therefore, by now, he needs not look at the kasīna circle put on a wall in front. He can now close his eyes and see the kasīna with internal mind only. Since fixity is gained throughout, he now is able to see with mental eye the substituted symbol or the mental symbol inside as he tries to discard the physical means of looking at the kasīna real object. This new “substitute symbol” in the mind helps a meditator to realize subtle form of sign with subtle mind. The mind takes delight and calm only in the secondary sign inside as roughness and rudeness is rejected in the practice of high standard state. Even this symbol becomes more and more refined as mind becomes higher in serenity and purity. Only this secondary subtle symbol gives ease, smoothness, spiritual beauty. All become calm and clear.

Due to more and more “Tranquil Experiment” a meditator feels remarkable, rare higher experience. For example, he experiences subtlety in in and out state of breathing. The air is smooth. Heart-beat is noble and tranquil. The belly movements of ups and downs give har-

mony and peace. Since the mind is fully and nobly concentrated on this subtle symbol, one does not feel hunger, thirst for a long time. Such senses seldom come to assail the mind at this state. So a meditator is arriving at the threshold of noble First Jhāna. The foundation is now fully laid.

While spiritual progress is felt in these jhānic classes, some students also attain divine light, (obāsa): by mental eye they see unique shining light inside. Some students experience a type of new hearing (clairvoyance) distinctly or indistinctly as the case may be, as if someone is speaking something to him. Some students hear loud sounds so they feel a sense of fear unexpectedly. Anyhow, whatever the unique experiences, all students must reject these sights, sounds, and bliss, good or bad. They must neglect and overcome these mental features by concentration work on the object at hand. Therefore new noble effort and higher concentration must be cultivated to transcend these items on the Way. To be seized and concentrated by the object is very important at this stage because a person can have conceit and pride and loss of kasīna object. One must discard miracles and wonders.

If internal kasīna object is lost by such fluttering and side-effects, one must open his

eyes and look intently again at the physical/material kasiṇa object on the wall again. He has to start the calm practice from the beginning again. Yet no great difficulty is encountered because he has some basic experience in looking at the material sign that is in front of him, with open eyes. If wavering of mind appears again, to get calm is not difficult because like an experienced student, he can memorise easily from the start. However, fits and starts are not good for fine efficiency in concentration work. The meditating will fall in superficiality. So, like a car with full gear ready to run, an aspirant must have continuity in concentration. Forgetfulness is harmful. Vigilance must be kept all the time. Once a car starts moving, it must continue to run till destination is reached. Serene mind gives continuity.

(3) Attainment of Jhānic Concentration

When the state of continual steadfastness is attained by placing the mind on a single object with great, persistent endeavour, a person shall win a new pure altered state of mind. This new pure concentrated state of mind is very rare and unique too. All jhānic consciousness are beyond mundane thinking in the sensual sphere so it is

beyond sensuality. Hence there are five jhānic factors or contents in First Jhāna:

- Application of mind to a single object seriously
- Sustained application of mind or investigative mind
- Pleasurable interest in jhānic object
High state of happiness
- One-pointedness called ekaggatā

Since these five factors combine to appear in First Jhānic state of mind, all greed, ill will, delusion, and other defilements (torments) are now suppressed for a long, long duration. Jhānas are very high and sacred and noble in the Buddha Sāsana. Therefore jhānic minds are far superior to the ordinary minds of the common people in the world. If noble desire and great effort are cultivated, the First Jhāna can be attained, although ordinary men do not take interest in jhānic attainment. Yet this mind is very pure and very powerful in spirituality. It gives instant calm to dispel worries, perplexities and pains.

By constant, vigorous calm practice mind becomes soft and subtle with the concentration work on a jhānic object for continual period. All laziness, dullness, anguishes and anxieties come to a halt by the pure suppressive power of this

noble tranquil mind. Confusions and doubts and scepticisms also are suppressed for a long time. Attachment and lust cannot assail the meditating mind. So, with high state of calm mind all mental or spiritual enemies have to surrender in front of jhānas.

Initially an aspirant wins First Jhāna at this level and progress of concentration in fulfilment. All those who feel and experience this noble state of mind recognize it as First Jhāna according to the teaching of the Buddha. For jhānic mind is unique and remarkable as it transcends sensuality and hatred. Yet only those who are learned and trained in the Pāli Piṭaka scriptures know this supreme realization as the First Jhāna exactly. Those who are ignorant of Theravāda Pāli scriptures cannot tell you about “First Jhāna” exactly as they cannot name it according to Pāli Text.

Some attainers of this First Jhāna do not know how to develop it up to Second Jhāna: moreover they are contented with first jhānic purity and happiness as lust and hate are suppressed by this first citta in jhāna. Even first jhānic winners, though they try hard to get Second Jhāna, fail because method is wrong. So most first jhānic persons live and die in this

state and reach the first Brahma Plane as brahma gods.

If jhānic persons want supreme special spiritual powers such as divine eye, divine ear, precognition, etc., they must develop their minds up to the fourth/ fifth jhanic state step by step.

The methods in this noble Sāsana are as follows: Try to examine First Jhāna just attained with five jhānic factors. This First Jhāna contains very crude “vittaka” consciousness called application of mind or thinking. Thinking is now seen as rough when one examines in this series: vitakka, vicāra, pīti, sukha, ekaggatā. So the first one-- vitakka is very troublesome to get Second Jhāna. Thoughts (applied thought) is troublesome because you need to cultivate several times very often disgusting now. So reviewing mind reveals that vitakka in Five Factors must be rejected to win a higher state called “Second Jhāna”. Analysis shows first jhānic mind is ceased as discriminative mind clearly sees.

When mind is analytical and discriminative, all factors of jhāna are seen realistically as coming-staying-going process. Each mind, each state cannot last forever, just like electric burning sparks in a live wire. So first jhānic mind undergoes changing processes like burning fire. Thus, in order to stop this and to get stability,

one needs to transcend First Jhāna, another altered state of mind called Second Jhāna.

Then an aspirant really knows:

"This factor starting with vitakka is very rude and rough because it tries to take hold of an object in thoughtful work. In fact vitakka (applied thought) is full of reactions and actions. If vitakka is discarded, sublime calm will come to the meditative mind. More serenity will be felt if one has no "thinking thought". Tranquillity will arrive.

In due course First Jhāna attainers then wish to discard vitakka because thinking is painful. In fact thoughts are wasteful. Thoughts destroy energy.

Hence, by now, jhānic students do not use applied thought (application of mind to the object) as they know how wearisome it is. By now only investigation (vicāra) and other factors are used for the Second Jhāna. Aspirants know and practise "knowing" only.

So by discarding vitakka element, one is able to look at more refined object with more subtle mind. In due course four constituents of jhāna is attained called the Second Jhāna with the rejection of vitakka. Meditators now have vicāra, pīti, sukha and ekaggatā. This means attainment of second jhānic level.

Just as examination is made on the first one to move up to the second, so also one must feel disgust and a sense of weakness in this jhāna. So one rejects “vicāra” also as one sees clearly as very rough and rude to go upwards. One wishes to discard vicāra, the investigative mind in jhāna.

By constant, vigorous practice, aspirants now reject vicāra totally and get a new altered state of mind the third jhānic realization.

If careful analysis is made on this third one, weakness and fault can be detected. So pīti (pleasurable interest) is rejected to attain the Fourth Jhāna: two jhānic factors remain, viz, sukha and ekaggatā.

When, by careful examination the weakness and fault of pīti is clearly seen, one will reject it totally for higher state of mind in spirituality. So by intensive practice, only upekkhā (equanimity) and ekaggatā (one-pointedness) remain in highest subtle state of mind. Even object of jhāna is very refined and very pure as highest serene mind takes cognizance.

If jhānic students are highly intelligent and highly gifted, they reject vitakka and vicāra at the same time and at one stroke. Thus we have only four jhānas in all, briefly. For those who have low intelligence, they can reject vitakka

and then they go on to reject vicāra step by step. Thus we have jhānic states. Yet the Fourth Jhāna and the Fifth Jhāna have the same level of altered state of mind. Anyhow, like going up on a ladder we can have either Fourth Jhāna or Fifth Jhāna all the same. Only the power of wisdom makes this difference into mode of rejection.

We have described the method of getting jhāna by means of earth kasina practice. All 10 types of kasina practices are useful as well as valuable to get jhānic noble minds practically. So one needs to choose one kasiṇa or one object to practise consistently, as one likes to have for meditation.

However, for those who lack basic knowledge and training, there appears easy kasina and difficult kasina to practise diligently.. All practical persons know there are those two types of kasina for common people. So earth, wind, space kasina, light kasina are very difficult to practise because of infinite nature and function. By contrast, water kasina, fire kasina, sky kasina (water, fire, sky objects) are easy to practise for a beginner.

The most easiest ones are nīla (green) kasina, pīta (yellow) and lohita (red) kasina, odāta (white) kasina--all colour kasinas seem to be easy now.

Among the four colour kasiṇas, white colour sign and symbol is the best for a beginner as it is pure, easy and available for concentration all the time. It is easy to look at the white-colour symbol because it is not complicated; it is simple and pure too. Also it is easy to make white-colour kasiṇa symbol which helps everyone to get peace of mind and calmness of mind. An aspirant instantly feels joy and happiness by looking at the white kasiṇa in circle symbol. It helps to bring one to get to know all other colour signs with this clear, concentrated mind. And mind power is attained easily and quickly. The Buddha himself teaches us to take white kasiṇa for good mental concentration and tranquillity. We live with peace of white colour sign (kasina). White is the best colour in the world. One can use it very long.

Therefore one should make a white kasiṇa by using cut-off white paper in circle. A card or thick white circle paper is very useful and very helpful. But the size must be neither too big nor too small. Generally speaking, one uses the size of a cover of a rice-cooking pot not bigger than the circle of a bamboo tray. Like the symbol of earth kasina, this white kasina must be put on a wall.

Then sit straight and look at this white colour for a long time without wincing eyes. Mentally one should say "white, white, white" to get a concentrated mind for a long duration. No voice is needed here. The important work in jhāna is the right use of mind -- the mental discipline. If the mind is kept near the white circle for a long time, we know that great effort has been applied with concentrated mind. Mind is coming nearer and nearer to the white circle now.

As those concentration noble methods are given by the All-knowing Buddha himself, everyone by faith and energy can win First, Second, Third and Fourth (Fifth) Jhānas in due course. But the mind must have calmness and steadfastness to continue to get success.

This Fourth Jhāna (it is called Fifth Jhāna for weak intelligence) transforms a human being with immeasurable stature. Great changes take place in heart mind. Even breathing becomes more and more subtle, thinner and thinner, till all in-out breathing ceases here.

Thus in Fourth Jhānic Absorption we find breathing ceases totally. A person sits like a stable statue for a long time in Fourth Jhānic Absorption. No breathing can be detected in

Fourth Jhānic state. This is a unique, remarkable achievement in life in this sāsana.

The path of super-knowledge (Abhiññā) is not yet ended. When a person has reached the Fourth Jhānic state (sometimes termed Fifth Jhānic mind) he must proceed to a step further to win super-normal power technically called Abhiññā. He must survey the Fourth Jhānic mind in process and in reverse order with great thoroughness. Also he must try to attach and detach this achievement, together with the introspection of factors in this highest jhāna. Then this jhānic person will certainly and fully realize that he can not discard these two jhānic factors, namely, (i) equanimity, (ii) one-pointedness. Therefore naturally one turns toward the object of this highest jhānic mind.

As a noble, concentrated Fifth Jhānic person, he gets an observation of introspective samatha insight, on these lines: "I have fully attained Fifth Jhānic mind with two jhānic factors. And I have gained this highest jhānic mind due to my taking an object of subtle circle (kasiṇa design). This object of my jhānic mind too is associated with subtle matter or fine materiality (rūpa). All matters are trully obdurate or bad or tangible. I must reject this subtle material object of mind. With these good, correct thoughts, he

discards all matter, rejects a sense of materiality, even fine material disc. So all gains are rejected up to this state of noble work. Since consciousness always needs an object to know, he has naturally to take “space” or “sky” as an object of cognition. Herein “space jhāna” means infinity of space or boundless space or unlimited sky, which he repeatedly meditated upon with his own jhānic mind. Finally, in maturity, he wins the state of Ākāsañcāyatana Jhāna, the first Arūpa (immaterial) Jhāna. He tries his best to get skilfulness and competency in this first formless jhānic state in thoroughness.

As his mind gains skill and thoroughness, he begins to know that this Arūpa First Jhāna is placed near the material Fourth Jhāna (the Form Jhāna of Fourth/ Fifth State of material realm). This is the weakness and fault of the First Formless (Arūpa) Jhāna. Therefore he rejects, discards the object of infinite space, bearing only in mind the sole object of his mind called Ākāsa Jhānic consciousness. Thus he meditates his own mind without looking at the boundless space, several times. As a result he attains the second Formless Jhānic State Viññānañcāyatana Jhānic mind. He reviewed this object again and again, thoroughly.

When maturity and competency and ability are realized in this affair, he clearly knows that this viññāṇa jhānic state can get downfall into the Ākāsa Jhānic state again. As this Second Formless Jhānic (Immaterial Second Jhāna) is mental only, disturbances or moves can appear naturally. This weakness must be overcome. Full stillness (tranquillity/ calm/serenity) must be attained. With this good, correct knowledge, he rejects, discards this Ākāsa Jhānic mind/ consciousness. With the total abandonment of the citta of infinite space again, the object is called “nothingness of concept” (void natthi kiñci), which means the First Jhāna is totally voided and this void becomes an object of meditation for the jhānic progress. So both First and Second Jhānas are transcended, just like a person watching another man sees this man leave his place, the place is void, nothing to be seen: only void remains to be noted with care. So in this third attempt in jhānic process one attains Ākiñcaññāyatana Jhānic mind: herein all things become serene and steady, the unshakable mind remains. There is no wavering, no movement of mind in the Third Jhānic state. Herein calm is unique.

With great peace and calmness of mind, this jhānic meditator takes an object of mind as

“Peace-Peace; Noble-Noble”, with great endeavour in repetitions. Truly the Third Jhāna is very great and grand because of highest calm. In this work, one continues to attain the most subtle state of mind called the Fourth Immaterial Jhāna (the Fourth Formless Jhāna), the highest achievement of mind in the mundane life. This highest Arūpa Jhāna is technically termed “Neva-saññānāsaññāyatana Jhāna”, jhāna of neither perception nor non-perception. Herein even the mind or consciousness becomes in subtlest state, too fine to say it is mind or it is not a mind. Mind is now refined to the utmost in concentration (samatha) work.

All these Immaterial (Formless) Four Jhānas each has two factors throughout: equanimity and one-pointedness. Yet from the First Arūpa Jhāna upwards the mind becomes gradually more and more clean and refined. Quality becomes better and better.

Interestingly, before a new, nobler state of mind becomes attainable, the present jhānic mind rejects attachment of an object at hand. With the rejection of the present jhānic mind, lust or greed is also abandoned at present state. Even the present, prevailing jhānic mind must be detached completely. No love of the present mind must be cultivated. So a meditator gets new

jhānic' mind and new object in due course, with great concentrated endeavour.

Only in the true, original teaching as taught by the omniscient Buddha, one can do progressive and final meditation in jhānic work. Outside the true, original dispensation, no one can go step by step to the final Arūpa Jhānic state as right methods are unknown to the yogis. Now, in this Sāsana (Dispensation), we can go step by step to reach the highest mundane jhāna in full, in correct method. Some have reached only the first jhānic state because no true guide and right way are available to them: they fail to reach even Second Arūpa Jhāna. Some do not know the right, noble way to transcend the Rūpa Jhānas (Form Jhānas), to attain formless (Arūpa Jhāna) because right method is unknown to them. They fail even to get Second Arūpa formless jhāna. For example, the famous Hermit Ājāra gets only Ākiñcaññāyatana Jhāna because he thinks this state is final; he does not know the right method to attain second Arūpa Jhāna. At death he reaches only this state of mind. If one dies with a particular type of rūpa or arūpa jhāna, that state, at death, brings a particular attainment at a separate brahma realm exactly. Without jhāna in a true sense no one can reach a particular realm of brahma world.

Only these jhānic attainments result in each rebirth in each divine abode in a particular resultant deed.

In sum, concerning the practice of deep, noble concentration (samatha) only, a person can get altogether nine accomplishments or attainments called nine Samāpattis in his journey in jhānic way. The Nine Jhānic Samāpatti Absorptions are:

Nine Samāpattis or Eight Samāpattis

Mind	Factors of Jhāna	Object
1. First Jhānic Mind	(Vitakka, vicāra, circle/ disc pīti, sukha, ekaggatā)	
2. Second Jhanic Mind	(vicāra pīti, sukha, ekaggatā)-do-	
3. Third Jhānic Mind	(pīti, sukha, ekaggatā) -do-	
4. Fourth Jhānic Mind	(sukhā, ekaggatā)	-do-
5. Fifth Jhānic Mind	(upekkhā, ekaggatā)	-do-
Arūpa Jhānas		
6. Ākā Jhānic	(upekkhā, ekaggatā)	Space Mind
7. Viññā Jhānic	-do-	Ākāsa Jhāna

8. Ākin Jhānic

Mind -do- Void of
Ākāsa

9. Neva Jhānic

Mind -do- Ākin Jhāna

Mind

Note: These 8 or 9 samāpattis occur because a dull meditator can go step by step only by elimination of one jhānic factor in the process upwards. But a bright meditator can eliminate two factors--vittaka and vicāra-- simultaneously in the process. So far intelligent jhāna cultivators have only four stages of jhānic minds in Rūpa Jhanic practice. For bright, intelligent meditators their Second Rūpa Jhāna is equal to the Third Rūpa Jhāna of the low-intellect persons. The Fourth Jhāna of the gifted persons in jhānic work is equal to the Fifth Jhāna attained by low-intelligent jhānic practitioners. So, generally, in the Texts we find only. Eight Samāpattis. In the Fine Material Jhānic practice, a meditator tries his best to get Fourth (Fifth) Jhānic Mind with the steadfast object of cognition without interruption. This first work is called attainment of "Rūpa or Form Jhānas". Then, continuously, some persons practise more and more refined, nobler jhānas called Formless Jhānas (Arūpa jhānas). In the former case one needs only to

eliminate one jhānic factor in search of higher ones. In the latter case one concentrates only on factors of jhānic concentration (upekkhā and ekaggatā) with changes in the objects. Thus one attains “Arūpa jhānas”

If we compare First Rūpa Jhāna and the highest Arūpa Jhāna (Nevasaññānāsaññā Jhānic state), regarding consciousness (mind), Factors, Objects, in tabular form, we find a vast difference between them. First we know one takes kasiṇa circle/ disc as object of meditation. The last Arūpa (highest) Jhāna has Ākin citta as object-- the greatest and subtlest object of cognition. So the first one is very crude/ rough in comparison with the last jhāna. At first one must take material disc (White colour-circle) as object to attain First Form Jhāna, because it is easy to see, to watch and to concentrate by naked eye. But in case of Ākin Citta Jhāna, the object of meditation is a subtle immaterial (formless) one called mental consciousness. So not everybody can reach this subtlest jhāna with profound object of mind. Mental state is very hard to know or to see because of its formless nature.

When we examine mind which thinks and meditates in these processes, we find the watching /concentrating mind, though rough and crude in the First, changes into the subtlest or deepest

state in the last. So the First Jhānic Mind has a few power or force: it is very weak and liable to shake now and then. It is also crude. Mind is very crude in the First Jhāna. Stage by stage in upward jhānas there are more and more subtle calmness, serenity and power. So the mind becomes sharp and bright too.

Naturally mind takes mind's objects. Objects become mind's objects to note, to concentrate. Yet our ordinary minds go in different ways in confusion and distraction. For example, when we watch a keen football match our minds become full of turmoils and waverings, because object is very uneven or moving. When we listen to a song of harmony and sweetness our minds become calm and serene, just as we take concentrated delight in hearing a Yodaya song in calm tone. We become steady in mind. So mind changes into tranquillity if the object is calm and harmonious. If the object of mind is rude, crude, or rough, mind becomes shaky and unsteady. Subtlety or roughness of mind depends on the type of object accordingly.

The Jhānic Heroes, mentioned above, are riding on a jhānic line only and they have attained eight types of Absorptions. However, they can not fly in the air, travel inside the ground as they lack Abhiññā knowledges or

powers. But they can get supernormal powers if they, basing on these full eight jhānas, continue to practise Abhiññā work. So a person can fly in the air, get one's desires if Abhiññā powers are attained, naturally in jhānic based practice.

Towards Abhiññā States

Fundamentally we must start with the circle or disc object to get high concentration of mind. After obtaining high states of mind called jhānas, we must review them in detail several times. We must try our best to retain and to re-live our jhānas with practice of absorption (deep, calm concentration) in the stage of First Jhāna. When this high Jhānic Mind occurs, review of its factors, introspection work must be done, again and again. We must try to control, retain, release it several times. So a jhānic person has jhānic developments up to the highest level called “Nevasaññānāsaññāyatana Jhāna” wherein the mind is so subtle, so refined that it seems to exist as well as not to exist. In the preliminary attempts, one has weaknesses and slowness in absorption from the first to the last jhāna. Perseverance is essential.

In jhānic practices a person must meditate from the beginning to the end, from the end to

the beginning; from Nevasaññā Jhāna to the First Jhāna Absorption so that all stages become thoroughly and clearly reviewed to and fro, just like some aspirants recite “Namotassa bhagavato...” up and down, inverse and reverse, in process and counter-process manner. So jhānic attainers can now easily go through Anuloma process; then in another circle jhānic persons work through both Anuloma (right order) and Paṭiloma (reverse order) in a system. Then, from the end of Paṭiloma they wind up to Anuloma in a process together with Paṭiloma process. When expertise in these systematic works is attained, aspirants can naturally review jumping from ups and downs or converses and reverses meditations with great ability and concentrated mind. They can, with high mental and spiritual ability, start from the middle of these processes. They can transcend one process, two process, middle process in each absorption. The jhānic technical term “absorption” or “full depth” means one is able to make the jhānic mind to appear, to release, to review and soon. Great interest is necessary.

So, after Earth Kasiṇa Meditation has been thoroughly done several times with such detailed works, one attains Eight Asorptions (Full Depths).

Then aspirants change the object of jhānic meditation to Āpo (water) kasiṇa, etc, in the

same manner as mentioned above. Therefore, in this noble Sāsana one achieves full ten kasiṇas, ups and downs, downs and ups, converse and reverse method. Meditators now can ably start from the first to the last kasiṇa in full. Then, as a next progressive step, aspirants must do the mental and spiritual work of combined Eight Absorptions and Ten Kasiṇa Concentrations, in ups and downs, downs and ups manner. For example, after completion of First Jhāna with Earth Kasiṇa meditation, one goes up to Second Jhāna with Āpo (water) Kasiṇa Meditation.

One needs intensive and sustained concentration of mind to win these works. As a result the good, calm, high mind of the aspirant, the “Jhānic Hero”, attains subtle, soft mind with great sharpness or keenness. His high state of mind becomes brilliant, jhanically pure due to intensive, sustained concentration of mind. Mental and spiritual powers occur. In all jhānic states of mind jhānic wisdom or jhānic insight accompanies always. Without knowledge no jhāna comes. So knowledge is present in each jhāna and each absorption due to the result of high state of concentration. So Jhānic Hero at this stage is able to know what he wishes, which means Abhiññā powers has been appeared in his heart and mind. These spiritual powers are

technically termed “Abhiññā” or supernormal powers.

Note: For aspirants with previous knowledge and work in former lives, they can easily attain Abhiññā quickly after going through the Fourth or Fifth (final) Jhāna. They need not do converse-reverse order work because of work done in previous lives. They are ready to win success in quick manner-- jhānas with Abhiññā.

In these spheres of high jhānas, we need to remember the physical sciences, especially Physics. In Physics we learn that ordinary human eyes cannot see particles, molecules, cells, atoms, sub-atoms. Even microscopes cannot help us to see neutrons, protons and electrons. These smallest atoms are very wonderful in nature and most subtle in the physical world. Yet, though unseen with human eyes, they are very useful. Physical energies can be used in many different ways, as they contain power, movement, heat, interaction of the highest kind on earth. When atoms are split, powerful energies are released, due to the meeting of opposites. So in this world of physics, we learn the nature of force, energy, movement and interaction.

In the same way, in the sphere of mental, we can understand ordinary minds have associated with mental and spiritual disilements

or passions or torments (kilesa). Man in the street lives with ordinary, uncontrolled mind; common people everywhere live thoughtlessly with kilesa passions, kilesa emotions. The majority of people on earth possess only ordinary human power: basic mental and spiritual power. However, Jhānic Heroes in this world possess high mental and spiritual powers because they have already practised high concentration of mind up to jhānic levels. They attain Abhiññā powers if they make more progress systematically. They live with high state of mind, unlike ordinary persons who live with passion and distraction. The characters are different between men of the world and men of jhānic attainments quite naturally. Jhānas give more and more mental and spiritual powers to man by means of practice.

Therefore, aspirants in this world, step by step, practise ordinary concentration to reach up to the highest state of concentration (jhānas) to get pure calm, serenity, peace. Now aspirants, by means of Abhiññā, get what he wishes according to his Abhiññā powers. So he can fly in the air by supernormal powers, touch the moon and stars with his hand. He walks inside the ground, goes through the earth, divides the walls to let his body to travel. Even great rocks and huge mountains, big hills do not obstruct

Jhānic-Abhiññā persons. They can walk on waters. They delve into the innermost oceans by their own supernormal powers. Even heat, fires, colds do not trouble them. They create images, persons, materials as they like because they have full control of their minds with greatest energies or forces on earth. They can disappear at will. They fully know the thoughts, plans, ideas of other persons with jhānic telepathy. With divine ear, divine eye, they know what the universe and persons are in each state. They darken the world: they light the world. They remember their past lives, former abodes in the samsāric past. They predict the future state exactly as jhānic powers are pure and strong.

In brief, all true Jhānic-Abhiññā persons here avoid killings, stealings, lying, sex, intoxicants and drugs as they know the case of mental and spritual downfalls. So true aspirant do not harm living beings: they do not punish others. They avoid sexual misconduct as Jhānis are full of concentration and serenity. Though they can harm and punish other wicked persons, they remain calm and concentrated in their system of mind-control. They know that true jhānic minds are pure and profound, noble and harmless so that once they do evil act or unwholesome deed, their jhānas, their abhiññās leave them totally:

so they become ordinary, passionate persons again. Due to these dangers they live harmlessly, chastily.

Before concluding this important chapter, we wish to present a note of information. We all need some state of jhānic minds according to our ability, desire and practice. A basic jhāna is necessary to live in peace and happiness. So, although we may not attain high state of First, Second, Third, Fourth, Fifth (final) Jhānas due to distraction and laziness, we can easily win basic concentration that brings honesty, calm, integrity, morality according to our own mental and spiritual persistent endeavour in daily life. If we practise high jhānas or high abhiññās and if we fail in the several attempts, the results remain noble and useful in daily life. There are no useless things in the spheres of samatha concentration (calm) work. All calm states, however weak or low, are useful and helpful for all of us. We all must try our best to get ordinary or high concentration of mind everyday with noble aim and great effort (viriya=perseverance or patience). Concentration is always necessary and beneficial for everybody. Therefore the Fully Enlightened Buddha teaches in Accharāsaṅghāta Kasiṇa Sutta, of Aṅguttara Pāli, as follows:

“Bhikkhus! If you all practise a single half-minute time on the white circle kasiṇa disc

concentration work, there are countless benefits for you all. Just in snap of a finger time you all should practise white circle kasiṇa meditation and concentration to control your mind, to win peace on earth. These persons therefore live nobly in this true noble sāsana. Bhikkhus who practise kasiṇa concentration work are followers or disciples of me. They deserve gifts, food, and offerings of the nation. They do great, subtle, noble service to the world by means of serene mind and high character. They become good persons/bhikkhus by the power of deep concentration. Thus a few seconds, a few minutes of kasiṇa meditation and concentration brings spiritual peace and highest happiness in this present existence. Concentration is beneficial to the world as character is cultivated and peaceful energies go around. So even a short period of this practice has great benefits to all. Try to concentrate on the white kasiṇa circle.”

The other kasiṇa works are also praised and approved by the Buddha for all persons. So samatha (calm) is necessary for all.

The above important sutta teaches all of us to understand that even lay persons or men in the street should practise kasiṇa meditations as much as they can. Even ordinary persons fail to get jhānas, yet benefits are many to help the

world. If a lay man gets jhānas and abhiññās, full peace and high happiness is attained in the world as noble energy spread far and wide throughout.

Just think of this: those who do not buy lottery tickets have no chance to win a prize. If they try to buy one or two tickets, they possess ample chance to win a prize because basic foundation has been laid by them. Nothing comes out of nothing. In like manner we all must try to practise concentration meditation called "samatha bhāvanā", the practice to get calmness -- serenity of mind. If we start basic practice, if we have some past experiences in former lives, we attain jhānas and abhiññās in this life, with certainty. With the laying of jhānic foundation, the next step Abhiññā spiritual powers become smooth and easy too. The difficulty lies in the first step -- to practise initially, to cultivate a desire to possess calm and tranquillity by samatha method. No one can fathom the past lives' endeavours or perfections (one's pāramī work in the past). So take a chance to start this jhānic work with arousing of a noble desire in heart and mind.

Unfortunately in many countries, this sphere of "samatha", "jhānic way" has low reputation: many belittle or criticise jhānic practices as they

thinks of them as systems of mysticism, occultism, supernaturalism, esotericism, etc. Jhānis are not mystics. Jhānis are not occultists. In some countries powers have been misused but the fault lies in each person only. Some think “Samatha is not necessary for nibbānic salvation as vipassanā work alone is supreme with ten vipassanā insights. Practically, all aspirants, well-wishers, with right aim or motive, must start with a calm mind to win nibbānic peace and purity. With jhānic minds, one can smoothly and clearly note three characteristics of all existence, namely, impermanence, suffering, non-self (lack of eternal substance of soul). The deep factors of life, these three marks of life, are clearly and quickly noted and understood with the help of jhānic mind at each level. Calm is very helpful in vipassanā meditation because tranquil mind can see Nibbāna with the power of vipassanā insight. Calm brings wisdom. So, to know life's quick changes, to see the subtle sufferings, to realize Anatta Noble Truth, we all need some type of jhāna.

Even all Buddhas, as a start, practise Ānāpāna (in-and-out) breathing practice to calm their minds and to realize the Four Noble Truths. Ānāpāna is mainly samatha. So, from this basic foundation one goes up to magga and phala (supramundane)

minds to win Nibbāna by noting mind and matter with great care or mindfulness. If mind is full of waverings no one can see subtle mind and matter in quick changes.

Hence no one should belittle or demean the concentration of mind. Samatha is accepted by the Buddha himself. Jhānic powers are noble in this Sāsana. Kasiṇas are acceptable in calming and purifying the passionate minds. Yet all persons must know that samatha is only a means to an end, not the end itself. Good persons must change their work to the sphere of vipassanā meditation as quickly as possible. Spiritual powers can be misused. So vipassanā is necessary at this stage.

Summary

This chapter deals with Jhānas and Abhiññās as taught by the Buddha himself. In practice, right method is given here. We have mentioned the need for preparations, basis, choice of place, attitude of mind, dangers, obstacles, hindrances, the methods to overcome them, the progressive developments of jhānic stages in detail. Moreover, we have given a detailed account of Abhiññā stages and the benefits that can be attained here in this present life. With clear exposition our misunderstandings of samatha, jhāna, abhiññā can be removed. This is our hope.

CHAPTER (9)

TRANSLATION OF THE MAHĀSATIPATTHĀNA SUTTA

Summary

Bhikkhus, this is the one and only way for the purification of (the minds of) beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (ariya) Magga and for the realization of Nibbāna. That (only way) is the practice of the four methods of Steadfast Mindfulness, Satipatthāna.

What are the four (Satipatthānas)? Bhikkhus, the bhikkhu (i.e., the disciple) following my Teaching keeps his mind steadfastly on the body (Kāya), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless, and repulsive nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas.)

The bhikkhu keeps his mind steadfastly on sensation (vedanā), with diligence, comprehension and mindfulness, (and perceives its impermanent,

insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu concentrates steadfastly on the mind (citta), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature) thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on the dhammā, with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

End of the Summary

(a) Perception of the True Nature of the Body, Kāyānupassanā satipatthāna

(i) Section on Breathing

Bhikkhus, how does the bhikkhu keep his mind steadfastly on the body?

Bhikkhus, the bhikkhu following the practice of my Teaching, having gone to the forest, or to the foot of a tree, or to an empty, solitary place, sits down cross-legged, keeping his body erect, and sets up mindfulness, orienting it (towards

the object of concentration). (Then) with entire mindfulness he breathes in, and with entire mindfulness he breathes out. Breathing in a long inhalation, he is conscious of breathing in a long inhalation, or breathing out a long exhalation, he is conscious of breathing out a long exhalation. Breathing in a short inhalation, he is conscious of breathing in a short inhalation, or breathing out a short exhalation, he is conscious of breathing out a short exhalation. He trains himself to be clearly conscious of the whole stretch of the incoming breath at its beginning, its middle, and at its end. He trains himself to be clearly conscious of the whole stretch of the out-going breath at its beginning, its middle, and at its end. (By being fully conscious of the inhalation) he trains himself to calm down the strong inhalation as he breathes in. (By being fully conscious of the exhalation) he trains himself to calm down the strong exhalation as he breathes out.

Just as, bhikkhus, a skilful turner or a turner's apprentice knows a long pull (on the string turning the lathe) when a long pull is made, or knows a short pull when a short pull is made, even so, bhikkhus, the bhikkhu breathing in a long inhalation is conscious of breathing in a long inhalation, or breathing out a long exhalation is conscious of breathing out a long exhalation.

or breathing in a short inhalation is conscious of breathing in a short inhalation, or breathing out a short exhalation is conscious of breathing out a short exhalation. He trains himself to be clearly conscious of the whole stretch of the in-coming breath at its beginning, its middle, and at its end. He trains himself to be clearly conscious of the whole stretch of the out-going breath at its beginning, its middle, and at its end. He trains himself to calm down the strong inhalation as he breathes in. He trains himself to calm down the strong exhalation as he breathes out.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his (own breathing), (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that the aggregate of physical phenomena (which is the breathing) of others must be of a similar nature. Because of this realization he can be said to keep his mind steadfastly on the aggregate of physical phenomena (which is the breathing) of others. In this way, he is considered to keep his mind streadfastly on the aggregate of physical phenomena which is his (own breathing or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena (which is the process of breathing).

He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena (which is the process of breathing). He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical phenomena (which is the process of breathing), with their causes. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (which is inhaling and exhaling). That (mindfulness) is solely for gaining (vipassana) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Breathing

(ii) Section on Body Movement and Posture

And again, bhikkhus, the bhikkhu when walking, is conscious of walking; or when standing, he is conscious of standing; or when sitting, he is conscious of sitting; or when lying down, he is conscious of lying down; or in whatever movement or posture his body is, he is conscious of it.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body (and perceives its impermanent, insecure, soulless, and repulsive nature). (Occasionally) he realizes that the aggregate of physical phenomena which is the body of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena which is the body of others. In this way he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his own body or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena which is the body. He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena which is the body. He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical phenomena which is the body, with their causes. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (without soul or atta directing it). That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without

clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Body Movement and Posture

(iii) Section on Clear Comprehension

And again, bhikkhus, the bhikkhu in moving forward and in moving back does so with clear comprehension; in looking straight ahead and sideways, he does so with clear comprehension; in bending and in stretching his limbs, he does so with clear comprehension; in carrying or wearing the great robe, alms-bowl and other two robes, he does so with clear comprehension; in eating, drinking, chewing and savouring, he does so with clear comprehension; in defecating and urinating, he does so with clear comprehension; in walking, standing, sitting, falling asleep, waking, speaking or in keeping silent, he does so with clear comprehension.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body... (p)... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Clear Comprehension

(iv) Section on Consideration of Repulsiveness

And again, bhikkhus, the bhikkhu examines and reflects closely upon this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin and full of manifold impurities, (thinking thus:) “There are in this body: hair of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes (including the pleura, the diaphragm and other forms of membrane in the body), spleen, lungs, large intestine, small intestine, contents of the stomach, faeces, (brain), bile, phlegm, pus, blood, sweat, solid fat, tears, liquid fat, saliva, nasal mucus, synovic fluid (i.e., lubricating oil of the joints) and urine.”

Just as if, bhikkhus, there were a bag with an opening at each end, and full of various kinds of grain such as hill-paddy, paddy, green gram, cow-pea, sesame and husked rice; and a man with sound eyes, having opened it, should examine and reflect (on the contents) thus: “This is hill-paddy, this is paddy, this is green gram, this is cow-pea, this is sesame, this is husked rice,” even so, bhikkhus, the bhikkhu examines and reflects on this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin and full of manifold

impurities, (thinking thus:) “There are in this body: hair of the head,.....urine.”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ... (p)...(that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Consideration of Repulsiveness

(v) Section on Consideration of the Primary Elements

And again, bhikkhus, the bhikkhu examines and reflects on this body, in whatever position it remains or is placed, as composed of the primary elements: “There are in this body (only) the earth element, the water element, the fire element, and the air element.”

Just as if, bhikkhus, a skilful butcher or a butcher's apprentice, having slaughtered a cow and cut it up into portions should be sitting at the junction of four main roads. (so that only pieces of meat are seen and not the cow as such), even so, the bhikkhu examines and reflects on this very body in whatever position it remains or is placed, as composed of the primary elements: “There are in this body (only) the earth element.

the water element, the fire element, and the air element.”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ...p... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Consideration of the Primary Elements

(vi) Section on Nine Kinds of Corpses

And again, bhikkhus, as if the bhikkhu is seeing a body, one day dead, or two days dead, or three days dead, swollen, turning black and blue, and festering, abandoned in the charnel-ground, he applies (this perception) to his own body thus: “Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate).”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ...p... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu seeing a body abandoned in the charnel-ground,

being devoured by crows, being devoured by hawks, being devoured by vultures, being devoured by herons, being devoured by dogs, being devoured by tigers, being devoured by leopards, being devoured by jackals, or being devoured by various kinds of worms, he applies (this perception) to his own body thus: "Indeed, this body of mine.. too, is of the same nature; it will become like that: it cannot escape such (a fate)."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ... (p)... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind streadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground

(reduced to) a skeleton held together by the tendons, with some flesh and blood still adhering to it...

(reduced to) a skeleton held together by the tendons, blood-besmeared, fleshless. ...

(reduced to) a skeleton still held together by the tendons, without flesh and blood.....

(reduced to) loose bones scattered in all directions.. at one place bones of a hand, at another place bones of a foot, at another place

ankle-bones, at another place shin-bones, at another place thigh-bones, at another place hip-bones, at another place rib-bones at another place spinal bones, at another place shoulder-bones, at another place neck-bones, at another place the jawbone, at another place the teeth, at another place the skull, he applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate)."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ... (p)... (that are continuously deteriorating) Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground-- (reduced to) bleached bones of conch-like colour....

(reduced to) bones more than a year old, lying in a heap ...

(reduced to) rotted bones, crumbling to dust, he then applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate)."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body (and perceives its impermanent, insecure, soulless, and repulsive nature). (Occasionally) he realizes that the aggregate of physical phenomena which is the body of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena which is the body of others. In this way, he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his own body or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena which is the body. He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena which is the body. He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical phenomena which is the body, with their causes. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (without soul or atta directing it). That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views without

clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Nine Kinds of Corpses

End of the Fourteen Ways of Perception of
the True Nature of the Body

**(b) Perception of the True Nature of Sensation,
*Vedanānupassanā satipaṭṭhāna***

Bhikkhus, how does the bhikkhu keep his mind steadfastly on sensation, vedanā, (and perceive its impermanent, insecure, and soulless nature)?

Bhikkhus, the bhikkhu who follows my Teaching, when experiencing a pleasant sensation, knows that a pleasant sensation is experienced; or when experiencing an unpleasant sensation, knows that an unpleasant sensation is experienced; or when experiencing a sensation neither pleasant nor unpleasant, knows that a sensation neither pleasant nor unpleasant is experienced.

When experiencing a pleasant sensation associated with sensual desires, he knows that a pleasant sensation associated with sensual desires is experienced; or when experiencing a pleasant sensation not associated with sensual desires, he knows that a pleasant sensation not associated

with sensual desires is experienced; when experiencing an unpleasant sensation associated with sensual desires, he knows that an unpleasant sensation associated with sensual desires is experienced; or when experiencing an unpleasant sensation not associated with sensual desires, he knows that an unpleasant sensation not associated with sensual desires is experienced; when experiencing a sensation neither pleasant nor unpleasant associated with sensual desires, he knows that a sensation neither pleasant nor unpleasant associated with sensual desires is experienced; or when experiencing a sensation neither pleasant nor unpleasant not associated with sensual desires, he knows that a sensation neither pleasant nor unpleasant not associated with sensual desires is experienced.

Thus he keeps his mind steadfastly on sensation, *vedanā*, experienced by himself (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that sensation experienced by others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on sensation experienced by others. In this way, he is considered to keep his mind steadfastly on sensation experienced by himself or by others. (When he gains more concentration), he perceives the cause and the

actual appearing of sensation. He (also) perceives the cause and the actual dissolution of sensation. He (also) perceives both the actual appearing and the actual dissolution of sensation, with their causes. And further, the bhikkhu is firmly mindful of the fact that there is only sensastion (without soul or atta). That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on sensation, (perceiving its true nature)

End of “Perception of the True Nature of Sensation”

(c) Perception of the True Nature of Mind, Cittānupassanā satipatthāna

Bhikkhus, how does the bhikkhu concentrate steadfastly on the mind, citta, (and perceive its impermanent, insecure, and soulless nature)?

Bhikkhus, the bhikkhu following my Teaching knows (i.e., is aware of) the mind accompanied by passion, rāga, as ‘Mind with passion’; he knows the mind unaccompanied by passion, as

Mind without passion ; he also knows the mind accompanied by anger, dosa, as ‘Mind with anger; he also knows the mind unaccompanied by anger, as ‘Mind without anger’; he also knows the mind accompanied by bewilderment, moha, as ‘Mind with bewilderment’; he also knows the mind unaccompanied by bewilderment, as ‘Mind without bewilderment’; he also knows the indolent state of mind, saṃkhitta citta, as ‘Indolent state of mind’; he also knows the distracted state of mind, vikkhitta citta, as ‘Distracted state of mind’; he also knows the developed state of mind, mahaggata citta, as ‘Developed state of mind’; he also knows the Undeveloped state of mind, amahaggata citta, as ‘Undeveloped state of mind’; he also knows the inferior state of mind, sa-uttara citta, as ‘Inferior state of mind’; he also knows the superior state of mind, anuttara citta, as ‘Superior state of mind’; he also knows the mind in a state of concentration, samāhita citta, as ‘Mind in a state of concentration’; he also knows the mind not in a state of concentration, asamāhita citta, as ‘Mind not in a state of concentration’; he also knows the liberated state of mind, vimutta citta, as ‘liberated state of mind’; he also knows the unliberated state of mind, avimutta citta, as ‘Unliberated state of mind’.

Thus the bhikkhu concentrates steadfastly on his own mind, citta, (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that the mind of others must be of a similar nature. Because of this realization, he can be said to concentrate steadfastly on the mind of others. In this way, he is considered to concentrate steadfastly on his own mind or on the mind of others. (When he gains more concentration), he perceives the cause and the actual appearing of the mind. He (also) perceives the cause and the actual dissolution of the mind. He (also) perceives both the actual appearing and the actual dissolution of the mind, with their causes. And further, the bhikkhu is firmly mindful of the fact that there is only Mind (without soul or atta). That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu concentrates steadfastly on the mind. (perceiving its true nature).

End of 'Perception of the True Nature of Mind'

**(d) Perception of the True Nature of Dhammā,
Dhammānupassanā satipatṭhāna**

(i) Section on the Five Hindrances

Bhikkhus, how does the bhikkhu keep his mind steadfastly on dhammā, mental and physical phenomena, (and perceive that they are just phenomena without any entity or soul)? Bhikkus, the bhikkhu following my Teaching keeps his mind steadfastly on the mental phenomena of the five nīvaraṇas, Hindrances. And how does the bhikkhu keep his mind steadfastly on the five nīvaraṇas, Hindrances, (and perceive their soulless nature)?

Bhikkhus, when sense-desire, kāmacchanda, is present in him, the bhikkhu following my Teaching knows ‘There is sense-desire in me’; or when sense-desire is not present in him, he knows ‘There is no sense-desire in me’. Besides, he knows how the sense-desire which has not yet arisen comes to arise; and he knows how the sense-desire that has arisen comes to be discarded; and he knows how the discarded sense-desire will not arise in the future.

When ill will, byāpāda, is present in him, he knows ‘There is ill will in me’; or when ill will is not present in him, he knows ‘There is no ill will in me’. Besides, he knows how the ill

will which has not yet arisen comes to arise; and he knows how the ill will that has arisen comes to be discarded; and he knows how the discarded ill will not arise in the future.

When sloth and torpor, thina-middha, are present in him, he knows ‘There are sloth and torpor in me’; or when sloth and torpor are not present in him, he knows ‘There are no sloth and torpor in me.’ Besides, he knows how the sloth and torpor which have not yet arisen come to arise; and he knows how the sloth and torpor that have arisen come to be discarded; and he knows how the discarded sloth and torpor will not arise in the future.

When distraction and worry, uddacca-kukkucca are present in him he knows ‘There are distraction and worry in me’; or when distraction and worry are not present in him, he knows, ‘There are no distraction and worry in me.’ Besides, he knows how the distraction and worry which have not yet arisen come to arise; and he knows how the distraction and worry how have arisen come to be discarded; and he knows that the discarded distraction and worry will not arise in the future.

When doubt or wavering of the mind, vicikicchā, is present in him, he knows ‘There is doubt in me’; or when doubt is not present in him, he knows ‘There is no doubt in me’.

Besides, he knows how the doubt which has not yet arisen comes to arise; and he knows how the doubt that has arisen comes to be discarded; and he knows how the discarded doubt will not arise in the future.

Thus he keeps his mind steadfastly on the dhammā, mental and physical phenomena, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization he can be said to keep his mind steadfastly on the dhammā in others. In this way he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes. And further, the bhikkhu is firmly mindful of the fact that there are only dhammā (without soul or atta). That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously

deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the five nīvaraṇa dhammā, (perceiving their true nature).

End of the Section on the Hindrances

(ii) Section on the Five Khandhas

And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the five upādānakkhandhas, Aggregates which are the objects of Clinging, (and perceives that they are just phenomena without any entity or soul). Bhikkhus, how does the bhikkhu keep his mind steadfastly on the five upādānakkhandhas, Aggregates which are the objects of Clinging?

Bhikkhus, the bhikkhu following ,my Teaching perceives thus: ‘Such is rūpa, physical phenomenon; such is the origination of physical phenomenon; such is the disappearance of physical phenomenon. Such is vedanā, sensation; such is the origination of sensation; such is the disappearance of sensation. Such is saññā, perception (i.e, assimilation of sensation); such is the origination of perception; such is the disappearance of perception. Such is saṅkhāra, mental formations; such is the origination of

mental formations; such is the disappearance of mental formations. Such is viññāṇa, consciousness; such is the origination of consciousness; such is the disappearance of consciousness.'

Thus he keeps his mind steadfastly on the dhammā, mental and physical phenomena, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes. And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remain detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his

mind steadfastly on this five upādānakkhandha dhammā, (perceiving their true nature).

End of the Section on the Five Khandhas

(iii) Section on the Twelve Sense-Bases

And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the six internal and the six external āyatanas, sense-bases, (and perceives that they are just phenomena without any entity or soul). Bhikkhus, how does the bhikkhu keep his mind steadfastly on the six internal and the six extenal āyatana dhammā?

Bhikkhus, the bhikkhu following my Teaching is conscious of the eye, is also conscious of visible objects, and knows any fetter that arises dependent on both (the eye and the visible object). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows that the fetter how has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the ear, is also conscious of sounds, and knows any fetter that arises dependent on both (the ear and the sound). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how,

the fetter how has arisen comes to be discarded; and he knows that the discarded fetter will not arise in future.

He is conscious of the nose, is also conscious of odours, and knows any fetter that arises dependent on both (the nose and the odour). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the tongue, is also conscious of taste, and knows any fetter that arises dependent on both (the tongue and the taste). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the body, is also conscious of tactful objects, and knows any fetter that arises dependent on both (the body and the tactful object). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the mind, is also conscious of mind-objects, and knows any fetter that arises dependent on both (the mind and the mind-object). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded and he knows how the discarded fetter will not arise in the future.

Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in himself or in others. In this way, he is considered to keep his mind steadfastly on the dhammā in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes. And further, the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving

and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the six internal and the six external āyatana dhammā, (perceiving their true nature).

End of the Section on the Twele Sense-Bases

(iv) Section on Bojjhaṅgā

And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental phenomena of the seven bojjhaṅgā (factors which enable one to comprehend the four Ariya Truths), and perceives that they are just phenomena without any entity or soul. And, bhikkhus, how does the bhikkhu keep his mind steadfastly on the seven bojjhaṅgā, and percieve their soulless nature?

Bhikkhus, when sati-sambojjhaṅga, the enlightenment-factor of Mindfulness, is present in him, the bhikkhu following my Teaching knows ‘sati-sambojjhaṅga is present in me’; or when sati-sambojjhaṅga is not present in him, he knows ‘sati-sambojjhaṅga is not present in me’. Besides, he knows how the sati-sambojjhaṅga which has not arisen before comes to arise; and he knows how complete fulfilment in developing the arisen sati-sambojjhaṅga comes about.

When dhammavicaya-sambojjhaṅga, the enlightenment-factor of investigative knowledge of phenomena, is present in him, he knows “dhammavicaya-sambojjhaṅga is present in me”; or when dhammavicaya-sambojjhaṅga is not present in him, he knows ‘dhammavicaya-sambojjhaṅga is not present in me’. Besides, he knows how the dhammavicaya-sambojjhaṅga which has not arisen before comes to arise; and he knows how complete fulfilment in developing the arisen dhammavicaya-sambojjhaṅga comes about.

When vīriya-sambojjhaṅga, the enlightenment-factor of effort, is present in him, he knows ‘vīriya-sambojjhaṅga is present in me’; or when vīriya-sambojjhaṅga is not present in him, he knows ‘vīriya-sambojjhaṅga is not present in me’. Besides, he knows how that the vīriya-sambojjhaṅga which has not yet arisen before comes to arise; and he knows how complete fulfilment in developing the arisen vīriya-sambojjhaṅga comes about.

When pīti-sambojjhaṅga, the enlightenment-factor of delightful satisfaction, is present in him, he knows ‘pīti-sambojjhaṅga is present in me’; or when pīti-sambojjhaṅga is not present in him, he knows ‘pīti-sambojjhaṅga is not present in me’. Besides, he knows how the pīti-sambojjhaṅga which has not arisen before comes to arise; and

he knows how complete fulfilment in developing the arisen pīti-sambojjhaṅga comes about.

When passaddhi-sambojjhaṅga, the enlightenment-factor of serenity, is present in him, he knows 'passaddhi-sambojjhaṅga is present in me'; or when passaddhi-sambojjhaṅga is not present in him, he knows 'passaddhi-sambojjhaṅga is not present in me'. Besides, he knows how the passaddhi-sambojjhaṅga which has not arisen before comes to arise; and he knows how complete fulfilment in developing the arisen passaddhi-sambojjhaṅga comes about.

When samādhi-sambojjhaṅga, the enlightenment-factor of concentration, is present in him, he knows 'samādhi-sambojjhaṅga is present in me'; or when samādhi-sambojjhaṅga is not present in him, he knows samādhi-sambojjhaṅga is not present in me'. Besides, he knows how the samādhi-sambojjhaṅga which has not arisen before comes to arise; and he knows how complete fulfilment in developing the arisen samādhi-sambojjhaṅga comes about.

When upekkhā-sambojjhaṅga, the enlightenment factor of equanimity, is present in him, he knows 'upekkhā-sambojjhaṅga is present in me'; or when upekkhā-sambojjhanga is not present in him, he knows 'upekkhā-sambojjhaṅga is not present in me'. Besides, he knows how the

upekkhā-sambojjhaṅga which has not arisen before comes to arise; and he knows how complete fulfilment in developing the arisen upekkhā-sambojjhaṅga comes about.

Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes. And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu

keeps his mind steadfastly on the seven bojjhangā, perceiving their true nature.

End of the Section on the Seven Bojjhaṅgā

(v) Section on the Four Noble Truths

And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the four Noble Truths (and perceives that they are just phenomena without any entity or soul). And, bhikkhus, how does the bhikkhu keep his mind steadfastly on the four Noble Truths?

Bhikkhus, the bhikkhu following my Teaching knows ‘This is dukkha’ as it really is; he knows ‘This is the origin of dukkha’ as it really is; he knows ‘This is the cessation of dukkha’ as it really is; he knows ‘This is the practice of the Path leading to the cessation of dukkha’ as it really is.

End of the First Portion for Recitation

Exposition of the Noble Truth of Dukkha, Dukkha Ariya Sacca

Bhikkhus, what is the Noble Truth of Dukkha? Birth (i.e..repeated rebirth) is dukkha. Ageing also is dukkha. Death also is dukkha.

Grief, lamentation, pain, distress, and despair are also dukkha. To have to associate with those (persons or things) one dislikes is also dukkha; to be separated from those one loves or likes is also dukkha; the craving for what one cannot get is also dukkha; in short, the five Aggregates which are the objects of Clinging are dukkha.

And, bhikkhus, what is birth (jāti)? The coming into existence (of nāmarūpa), the complete origination, the conception, the arising up in new form, the appearance of the Aggregates (khandhas), the acquisition of the sense-bases of various beings in various categories -- this, bhikkhus, is called birth.

And, bhikkhus, what is ageing (jarā)? The process of ageing, the decrepitude, the decay and loss of teeth, the greying of hair, the wrinkling of skin, the failing of the life-force, the wearing out of the sense-faculties (such as sight) of various beings in various categories -- this, bhikkhus, is called ageing.

And, bhikkhus, what is death (marana)? The falling away from existence, the passing away from existence, the dissolution, the disappearance, the end of life, the passing away due to completion of the life-span, the breaking up of the Aggregates (khandhas), the discarding

of the body, the destruction of the life-faculty of various beings in various categories, -- this, bhikkhus, is called death.

And, bhikkhus, what is grief (soka)? The grievous anxiety, the sorrowful and anxious state of mind, the sorrowfulness and anxiety, the inward grief, the inward wretchedness of one who is beset by some ruinous loss or other, who encounters some painful misfortune or other -- this, bhikkhus, is called grief.

And, bhikkhus, what is lamentation (parideva)? The weeping and lamenting, the act of weeping and lamenting, the condition of weeping and lamenting by one who is beset by some ruinous loss or other, who encounters some painful misfortune or other -- this, bhikkhus, is called lamentation.

And, bhikkhus, what is pain (dukkha)? The bodily pain and bodily unpleasantness, the painful and unpleasant feeling produced by contact of the body -- this, bhikkhus, is called pain.

And bhikkhus, what is distress (domanassa)? The mental pain and mental unpleasantness, the painful and unpleasant feeling produced by contact of the mind -- this, bhikkhus, is called distress.

And, bhikkhus, what is despair (upāyāsa)? The sorrowful trouble and tribulation, the troubled state, the state of tribulation of one who is beset

by some ruinous loss or other, who encounters some painful misfortune or other -- this, bhikkhus, is called despair.

And bhikkhus, what is the dukkha of having to associate with those (persons or things) one dislikes (appiyehi sampayogo dukkho)? Having to meet, remain together, be in close contact, or intermingle, with sights, sounds, odour, tastes, tactual objects and mind-objects in this world which are undesirable, unpleasant or unenjoyable, or with those who desire one's disadvantage, loss, discomfort, or state of harmful bondage (to kilesas, moral defilements)-- this, bhikkhus, is called the dukkha of having to associate with those (persons or things) one dislikes.

And, bhikkhus, what is the dukkha of being separated from those one loves or likes (piyehi vippayogo dukkho)? Not being able to meet, remain together, be in close contact, or intermingle, with sights, sounds, odours, tastes, tactual objects and mind-objects in this world which are desirable, pleasant or enjoyable, or with mother or father or brothers or sisters or friends or companions or maternal and paternal relatives who desire one's advantage, benefit, comfort or freedom from harmful bondage (to kilesas, moral defilements),

this, bhikkhus, is called the dukkha of being separated from those one loves or likes.

And bhikkhus, what is the dukkha of the craving for what one cannot get? In beings subject to birth the wish arises: ‘Oh that we were not subject to birth! Oh that (new) birth would not happen to us! But it is not possible to get such a wish. This is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to ageing the wish arises: ‘Oh that we were not subject to ageing! Oh that ageing would not happen to us!’ But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to illness the wish arises: ‘Oh that we were not subject to illness! Oh that illness would not happen to us!’ But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to death the wish arises: ‘Oh that we were not subject to death! Oh that death would not happen to us!’ But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to grief, lamentation, pain, distress and despair the wish arises: ‘Oh that we were not subject to grief, lamentation, pain, distress and despair! Oh that grief, lamentation, pain, distress and despair would not happen to us!’ But it is not possible to get

such a wish. This also is the dukkha of the craving for what one cannot get.

And, bhikkhus, what is (meant by) ‘In short, the five Aggregates which are the objects of Clinging are dukkha?’ They are the Aggregate of Corporeality, the Aggregate of Sensation, the Aggregate of Perception, the Aggregate of Mental Formations, and the Aggregate of Consciousness as objects of Clinging. These, bhikkhus, are what is meant by ‘In short, the Five Aggregates which are the objects of Clinging are dukkha’.

Bhikkhus, this is called the Noble Truth of Dukkha.

Exposition of the Noble Truth of the Origin of Dukkha, Dukkhasamudaya Ariya Sacca

And, bhikkhus, what is the Noble Truth of the origin of dukkha? The origin of dukkha is the Craving (*taṇhā*) which gives rise to fresh rebirth, and, accompanied by pleasure and passion, finds great delight in this or that existence, namely, Craving for pleasures of the senses (*kāma-taṇhā*), Craving for (better) existence (*bhava-taṇhā*) and Craving for non-existence (*vibhava taṇhā*).

But, bhikkhus, when this Craving arises, where does it arise? When it establishes itself, where does it establish itself? When this Craving arises and establishes itself, it does so in the

delightful and pleasurable characteristics of the upādānakkhandhas.

What are the delightful and pleasurable characteristics of the upādānakkhandhas?

In the upādānakkhandhas, the eye has the characteristics of being delightful and pleasurable. When this Craving arises, it arises there (i.e., in the eye); when it establishes itself, it establishes itself there. In the upādānakkhandhas, the ear.... In the upādānakkhandhas, the nose... In the upādānakkhandhas, the tongue ... In the upādānakkhandhas, the body ... In the upādānakkhandhas, the mind has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, visible objects ... In the upādānakkhandhas, sounds ... In the upādānakkhandhas, odours ... In the upādānakkhandhas, tastes ... In the upādānakkhandhas, tactual objects ... In the upādānakkhandhas, mind-objects have the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, eye-consciousness (i.e. consciousness arising in the eye). ... In the upādānakkhandhas, ear-consciousness ... In the

upādānakkhandhas, nose-consciousness ... In the upādānakkhandhas, tongue-consciousness ... In the upādānakkhandhas, body-consciousness ... In the upādānakkhandhas, mind-consciousness has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, eye-contact (i.e., contact with the sense of sight) ... In the upādānakkhandhas, ear-contact (i.e., contact with the sense of hearing) ... In the upādānakkhandhas, nose-contact (i.e., contact with the sense of smell) ... In the upādānakkhadhas, tongue-contact ... In the upādānakkhandhas, body-contact ... In the upādākkhandhas, mind-contact has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, the sensation born of eye-contact ... In the upādānakkhandhas, the sensation born of ear-contact ... In the upādānakkhandhas, the sensation born of nose-contact ... In the upādānakkhandhas, the sensation born of tongue-contact ... In the upādānakkhandhas, the sensation born of body-contact ... In the upādānakkhandhas, the sensation born of mind-contact has the characteristic of being delightful

and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, perception of visible objects ... In the upādānakkhandhas, perception of sounds ... In the upādānakkhandhas, perception of odours ... In the upādānakkhandhas, perception of tastes ... In the upādānakkhandhas, perception of tactful objects ... In the upādānakkhandhas, perception of mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, volition (sañcetanā) focussed on visible objects ... In the upādānakkhandhas, volition focussed on sounds ... In the upādānakkhandhas, volition focussed on odours ... In the upādānakkhandhas, volition focussed on tastes ... In the upādānakkhandhas, volition focussed on tactful objects ... In the upādānakkhandhas, volition focussed on mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, Craving for visible objects ... In the upādānakkhandhas, Craving for sounds ... In the upādānakkhandhas, Craving for

odours ... In the upādānakkhandhas, Craving for tastes ... In the upādānakkhandhas, Craving for tactal objects ... In the upādānakkhandhas, Craving for mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, vitakka, initial application of the mind to visible objects ... In the upādānakkhandhas, initial application of the mind to sounds ... In the upādānakkhandhas, initial application of the mind to odours ... In the upādānakkhandhas, initial application of the mind to tastes ... In the upādānakkhandhas, initail application of the mind to tactal object ... In the upādānakkhandhas, initial application of the mind to mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself it establishes itself there.

In the upādānakkhandhas, vicāra, sustained application of the mind to visible objects ... In the upādānakkhandhas, sustained application of the mind to sounds ... In the upādānakkhandhas, sustained application of the mind to odours ... In the upādānakkhandhas, sustained application of the mind to tastes ... In the upādānakkhandhas, sustained application of the mind to tactal objects

... In the upādānakkhandhas, sustained application of the mind to mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

Bhikkhus, this is called the Noble Truth of the Origin of Dukkha.

Exposition of the Noble Truth of the Cessation of Dukkha, Dukkhanirodha Ariya Sacca

And, bhikkhus, what is the Noble Truth of the Cessation of Dukkha?

It is the complete extinction and cessation of this very Craving, its abandoning and discarding, the liberation and detachment from it. (This, in fact, is realization of Nibbāna).

But, bhikkhus, when this Craving is abandoned, where is it abandoned? When it ceases, where does it cease? When this Craving is abandoned or ceases, it is abandoned, or it ceases in the delightful and pleasurable characteristics of upādānakkhnadhas.

What are the delightful and pleasurable characteristics of the upādānakkhandhas?

In the upādānakkhandhas, the eye has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned

there (i.e., in the eye); when it ceases, it ceases there. In the upādānakkhandhas, the ear ... In the upādānakkhandhas, the nose ... In the upādānakkhandhas, the tongue ... In the upādānakkhandhas, the body ... In the upādānakkhandhas, the mind has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, visible objects ... In the upādānakkhandhas, sounds ... In the upādānakkhandhas, odours ... In the upādānakkhandhas, tastes ... In the upādānakkhandhas, tactual objects ... In the upādānakkhandhas, mind-objects have the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact, (each) has the characteristic of being

delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, the sensation born of eye-contact, the sensation born of ear-contact, the sensation born of nose-contact, the sensation born of tongue-contact, the sensation born of body-contact, the sensation born of mind-contact, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, perception of visible objects, perception of sounds, perception of odours, perception of tastes, perception of tactual objects, perception of mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, volition focussed on visible objects, volition focussed on sounds, volition focussed on odours, volition focussed on tastes, volition focussed on tactual objects, volition focussed on mind-objects, (each) has the characteristic of being delightful and pleasurable.

When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, Craving for visible objects, Craving for sounds, Craving for odours, Craving for tastes, Craving for tactual objects, Craving for mind-objects. (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, vitakka, initial application of the mind to visible objects, to sounds, to odours, to tastes, to tactual objects, to mind-objects (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, vicāra, sustained application of the mind to visible objects, to sounds, to odours, to tastes, to tactual objects, to mind-objects. (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

Bhikkhus, this is called the Noble Truth of the Cessation of Dukkha.

Exposition of the Noble Truth of the Path leading to the Cessation of Dukkha, Dukkha-nirodhagāminīpatipadā Ariya Sacca

And, bhikkhus, what is the Noble Truth of the Path leading to the Cessation of Dukkha?

It is the Noble Path of Eight Constituents, namely, sammāditīhi, Right View, sammāsati kappa, Right Thinking, sammāvācā, Right Speech, sammākammanta, Right Action, sammā-ājīva, Right Livelihood, sammāvāyāma, Right Effort, sammā-sati, Right Mindfulness, sammāsamādhi, Right Concentration.

And, bhikkhus, what is Right View? Insight-knowledge of dukkha. Insight-knowledge of the origin of dukkha, Insight-knowledge of the cessation of dukkha (i.e., Nibbāna), Insight-knowledge of the path leading to the cessation of dukkha (i.e., the Path leading to Nibbāna). This, bhikkhus, is called Right View.

And, bhikkhus, what is Right Thinking? Thoughts directed to liberation from sensuality, thoughts free from ill will (i.e., thoughts of loving-kindness), and thoughts free from cruelty (i.e., thoughts of compassion). This, bhikkhus, is called Right Thinking.

And, bhikkhus, what is Right Speech? Abstaining from falsehood, from back-biting, from

coarse speech, from vain and unbeneficial talk. This, bhikkhus, is called Right Speech.

And, bhikkhus, what is Right Action? Abstaining from killing, from taking what is not given, . from wrongful indulgence in sensual pleasures. This, bhikkhus, is called Right Action.

And, bhikkhus, what is Right Livelihood?

Bhikkhus, the ariya disciple following my Teaching completely abstains from a wrong way of livelihood, and makes his living by a right means of livelihood. This, bhikkhus, is called Right Livelihood.

And, bhikkhus, what is Right Effort?

Bhikkhus, the bhikkhu following my Teaching generates will, makes effort, rouses energy, applies his mind, and strives most ardently to prevent the arising of evil demeritorious states of mind that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to abandon evil demeritorious states of mind that have arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to attain meritorious states of mind that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to maintain the meritorious states of mind that have arisen, to prevent their lapsing, to increase

them, to cause them to grow, to make them develop in full (in samatha, vipassanā meditaion). This, bhikkhus, is called Right Effort.

And, bhikkhus, what is Right Mindfulness?

Bhikkhus, the bhikkhus (i.e., the disciple) following my Teaching keeps his mind steadfastly on the body (kāya), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and repulsive nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhus keeps his mind steadfastly on sensation (vedanā), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu concentrates steadfastly on the mind (citta), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhus keeps his mind steadfastly on the dhammā, with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, and soulless nature), thus keeping away

covetousness and distress (which will appear if he is not mindful of the five khandhas).

This, bhikkhus, is called Right Mindfulness.

And, bhikkhus, what is Right Concentration?

Bhikkhus, the bhikkhu who follows my Teaching, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna, which has vitakka (initial application of the mind), vicāra (sustained application of the mind), pīti (delightful satisfaction) and sukha (bliss), born of detachment from the hindrances (nīvaraṇas).

Having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of vitakka and vicāra, but with pīti and sukha born of Concentration.

Having been detached from pīti, that bhikkhu dwells in equanimity with mindfulness and clear comprehension, and experiences sukha in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Noble Ones as one who has equanimity and mindfulness, one who abides in sukha.

By dispelling both pain and pleasure, and by the previous disappearance of sadness and

gladness, that bhikkhu achieves and remains in the fourth jhāna, a state of equanimity and absolute purity of mindfulness, without pain or pleasure.

This, bhikkhus, is called Right Concentration.

Bhikkhus, this is called the Noble Truth of the Path leading to the Cessation of Dukkha.

Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature; Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhmmā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes. And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating).

Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the Four Noble Truths, (perceiving their true nature).:

End of the Section on the Noble Truths
End of “Perception of the True Nature of
Dhammā”

Indeed, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven years, one of two results is to be certainly expected in him: arahatship (aññā, the knowledge of final emancipation, arahatta phala) in this very existence, or if there yet be any trace of Clinging left, the state of an anāgāmi (the state of Non-return to the world of sense existence, anāgāmi phala).

Let alone seven years, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for six years... for five years... for four years... for three years.... for two years.... for one year....

Let alone one year, bhikkhus, whosoever practices these four methods of Steadfast Mindfulness in this manner for seven months, one of two results is to be certainly expected in him: arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an anāgāmi.

Let alone seven months, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for six months ... for five months ... for four months ... for three months ... for two months ... for one month ... for half-a-month ...

Let alone half-a-month, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven days, one of two results is to be certainly expected in him: arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an anāgāmī.

Because of these beneficial results, I have declared (at the beginning) thus: "Bhikkus, this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (Ariya) Magga, and for the realization of Nibbāna. That (only way) is the practice of the four methods of Steadfast Mindfulness, Satipatṭhāna."

Thus spoke the Bhagavā. Delighted, the bhikkhus received the words of the Buddha with respectful appreciation.

End of the Mahā-Satipatṭhāna Sutta

CHAPTER (10)

HOLY VERSES TO BE MEMORISED IN VIPASSANĀ

The Characteristic of Impermanence

Pāli

“Sabbe saṅkhārā aniccā” ti, yadā paññāya passati.

Atha nibbindati dukkhē, esa maggo visuddhiyā.

Translation

All conditioned and component things are transient. If one with Vipassanā Insight knows this, then, one is fully disgusted with them. This (noble) disgust is the way to purity. (Subject are all conditioned things; when one sees this with wisdom, then one turns away from sorrow. This is the Path to Purity). One sees Nibbāna with insight of change in relative things.

The Characteristic of Suffering

Pāli

“Sabbe saṅkhārā dukkhā”ti, yadā paññāya passati.

visuddhiyā.

Translation

Subject to suffering are all conditioned and component things; when one sees this with vipassanā wisdom, then one turns away from sorrow. One is (nobly) disgusted with them. This is the Path to Purity. One sees Nibbāna with insight of suffering in relative things.

The Characteristic of Non-Self

Pāli

“Sabbe dhammā anattā” ti, yadā paññāya passati.

Atha nibbindati dukkhe, esa maggo visuddhiyā.

Translation

All things are unsubstantial; when one sees this with vipassanā wisdom, then one turns away from sorrow. One is fully disgusted with relative things. This is the Path to Purity.

This means if conditioned and component things are watched and seen with Vipassanā. Insight one shall feel disgust with them totally. So detachment nobly comes. Disgust is faced.

These states of noble minds lead to nibbānic peace and purity. For nibbāna is Perfect Purity from defilements and passions. All conditioned things change. All conditioned things are meant to look at with the truth of suffering. All things are without soul, Self and eternal substance. These insights bring nibbānic purity.

Arising and Passing Away Dhamma

Pāli

Yam kiñci samudayadhammam, sabbam tam
nirodhadhammam.

Translation

Whatever comes into being is subject to cessation.

The meaning

This means all relative things in life and world are in flux by origination. So all have to pass away quickly or slowly naturally.

CHAPTER (11)

WAYS AND METHODS OF DHAMMA MEDITATION

In original Buddhism, the way to Nibbāna is based on two great, noble disciplines called Samatha (calm, tranquillity, concentration) and Vipassanā (Insight,mindfulness,awareness) only. Since calm and insight, once started together as self-discipline for inner wisdom, needs constant, careful development it is called “Bhāvanā”. This Buddhist technical term means an aspirant must go forward everyday in constant, deep mindfulness after making a start in a week. Daily and minute (detailed) noting of one's physical and mental feeling or movement should be continued everyday so that this noble awareness in daily life becomes, in maturity, the state of Kammatthāna, the unique mindful work. So, in practical work, both Bhāvanā and Kammatthāna gain daily progress.

The Five Basic Requisites of a Disciple

1. Confidence in the power of mindfulness in one's daily life. Trust in the Noble Eightfold Path and the Fourfold Foundation of Mindfulness (Satipaṭṭhāna) is the basic need for all good aspirants now.

2. Sound health: This means one is free from chronic illness or severe, arduous disease. Each person must have bodily fitness or sound health to endure five khandha changes while doing sitting vipassanā meditation.
3. Honesty: This third essential qualification of a noble truth seeker is very important. His or her aim of life must be clear. Honest outlook, honest reporting, honest deed become natural to a disciple. Truths must be revealed and told to meditation master honestly.
4. Effort: This perseverance, this work, this energy is essential to the realization of Nibbāna, the supreme peace and ultimate freedom. One must use great, serious effort to repel demerit (evil things) and also one must take great pains to start and develop the whole deeds called kusala (merits). Without great, constant effort nothing is attained. Perseverance is the key to success.
5. Insight-wisdom: This last requirement crowns a disciple with fulfilment -- to be free from suffering completely. Here Insight wisdom signifies one is able to note one's physical and mental phenomena (matter

and mind) to gain Vipassanā Insights leadig to nibbānic wisdom.

All practitioners need seven disciplines

Beside the above Five Basics, everyone should follow the Seven Noble Disciplines:

1. Respect/ Homage to the Buddha
2. Respect/ Homage to the Dhamma
3. Respect/ Homage to the Samgha and Masters and Elders
4. Respect/ Homage to one's own character or Self
5. Respect/ Homage to the power of concentration
6. Getting a friend or a master who can show the way to correct kammaṭṭhāna work. A true guide is necessary. A true friend will help to get Peace.
7. Last, but not least, a disciple must follow the advice and instruction of vipassanā master or noble friend with strictness. Teaching must be followed strictly.

While in Kammattāna Sessions All Must Perform 15 Deeds

1. Ability to perform mindfulness; efficiency is shown

2. Perform to win honesty in thought, word and deed
3. Perform to attain a high state of concentration
4. One must be obedient, ready to follow good advice of the wise
5. One must behave in a civilised manner, in cultured way
6. One must control one's big pride or conceit, within bounds
7. Be content in all things. Not fastidious
8. An easy or moderate livelihood or moderation in living
9. One must have business or engagement
10. One must have an easy or light way to live
11. One must control six sense-doors or six faculties to get steadiness and balance
12. One must use one's own power of analysis and discrimination to gain mature wisdom that is good judgment
13. One must always avoid rudeness, roughness, wildness in thought, word and deed
14. One must try to have detachment of family and kin
15. One must try to avoid unwholesome deed (akusala evil)

Try to Avoid Five Heinous Deeds

If one has committed one of the following Heinous Crimes one cannot attain jhāna, magga, phala states. These Five Serious Evils prevent one from gaining supreme liberation. No one can gain purity by committing the following greatest evil deeds in the world:

1. **Kammantarāya** : Crime of killing: murder of mother, father, Arahat, shedding blood of Buddha, creating schism in Saṅgha Order. Apart from these five heinous crimes, one must avoid another great evil, namely, having sex with female Arahat (bhikkhuni)
2. **Kilesantarāya** : Those who take belief in Akiriya Diṭṭhi (rejection of moral and immoral deed); Ahetuka diṭṭhi (belief in non-cause); Natthika diṭṭhi (rejection of moral and immoral results). These three heinous heresies certainly bring downfall and suffering in apāya. All such niyata wrong beliefs will suffer in hell directly.
3. **Vipākantarāya** : If one is born with Ahetuka birth consciousness such as rebirth as animals or even in good human world, if one is deficient in proper sex such as ahetuka (rebirth-consciousness without roots) sexless person, changing sex person or as two-root-consciousness person at birth (ordinary

common person) this state of affairs is called deficiency of resultant kamma.

4. **Ariyūpavādantarāya** : If one seriously abuses or accuses at least Sotāpanna lay person, the lowest stage of ariyahood, consciously or unconsciously, he or she cannot win Nibbāna. Apāya is certain. But repentance and asking of forgiveness can clear this serious crime.
5. **Ānāvītikkamantarāya**: For bhikkhus, they cannot attain jhāna, magga and phala if they have transgressed one of the seven Vinaya Rules. The seven basic Vinaya Rules are (1) Pārājika (2) Samghādisesa (3) Thullaccaya (4) Pācittiya (5) Pātidesanīya (6) Dukkata and (7) Dubbhāsi Āpatti. The last one is very light but if a bhikkhu commits it he cannot win jhāna, magga and phala. The first one, Pārājika Āpatti, if committed, cannot be cleansed. The remaining six can be corrected again by suitable procedure.

The Rightful and True Friends/ Good Companions

If one fulfils the needs and avoids such crimes, one can easily overcome 10 Entanglements called palibodha. Then one seeks and approaches a true friend, the Right and the Good.

A noble or rightful friend/ companion has seven factors:

1. Good self-control (discipline) with lovable trait
2. Respectability: worthy of respect or high regard
3. Loving-kindness: universal love (Mettā quality)
4. Ability to control and advise and instruct others
5. Ability to receive comment and remarks of others
6. Ability to teach deep teaching or profound Dhamma
7. Ability to restrain others by not urging them to do improper deeds

Preliminaries To Do Before Practising Dhamma

After having a true, good friend, one needs to make eight correct choices, before bhāvanā practice:

1. Right, suitable place
2. Right, suitable time
3. Taking sīla precepts suitably
4. Homage to the three Incomparable Gems, parents, teachers
5. Practice of radiating loving-kindness

thoughts, and sharing merits

6. Asking a suitable object of meditation from a meditation master
7. Asking for forgiveness: repentance of mind
8. Choosing a correct way to practise sitting meditation

The Three Solitary Places or Forests

In Paṭisambhidāmagga Pāli Text and Uparipaṇṇāsa Pāli Text, three solitary places or lonely forests are mentioned as suitable for good vipassanā meditation:

1. Araññagato solitary place: all outward places, far from dwelling
2. Rukkhamūlagato solitary place: under trees
3. Suññāgāragato: any quiet place

(Beside the above solitary or silent places, there are other suitable ones such as enclosed, dark places, night-quiet places to meditate)

The Correct Place or Monastery

The above solitary three places are of a general nature or general instruction only. Especially one should check and get a place or dwelling with five qualities:

1. A location neither far nor near a dwelling place
2. Non-commotion or groups in day,

- quietness at night (no noise)
3. A location without mosquitoes, pests, rodents, or flies
 4. A location where food, clothes (robes), dwelling and medicines can be obtained quickly
 5. A location where some teachers or able advisers are ready to answer or explain meditation problems

The 18 Factors That Are Not Good As Dwelling or As Monastery:

1. Bigness
2. Newness
3. Decrepit or worn-out
4. Nearness of roads, paths or byways, highways
5. Wells and ponds of common use
6. Nearness of vegetable gardens
7. Nearness of flower gardens
8. Nearness of fruit-gardens
9. Popularity or appreciation of persons
10. Reliance on town, city or village
11. Reliance on wood forest
12. Roads meeting, intersecting
13. Opposition or rival monastery existing
14. Reliance on port, jetty site
15. Reliance on far-off place

16. Reliance on border place or border country
17. Ugly or unsuitable dwelling or monastery
18. A dwelling or a monastery that is impossible to find true, rightful friend/companion.

Suitable Clothes or Apparels

1. For yogī meditators white clothes are suitable. (In the past wanderers, seeking truth, wore only white, clean clothes or apparels.)
2. Bark-skinned clothes, bark-dyed clothes, ochres. (In the past seekers of Nibbāna, wishing to escape from the rounds of births and deaths wore dyed clothes). However, lay persons who practise Vipassanā meditation can wear ordinary usual cloth of any colour.

The Calm Meditation (Samatha)

There are 40 objects of meditation in the Way of Tranquillity, starting from Buddhānussati (keen, constant remembrance or recollection of the Virtues of the Supremely Enlightened Buddha). Also Ānāpāna, the Practice of In-breathing and Out-breathing is basically important to attain calmness of mind.

The Basics of Calm Meditation

One should watch and know the faults or dangers of five sensual pleasures which common people like to get and enjoy everyday. So one should make an aspiration or a desire to win Nibbāna by observing suitable moral precepts. After having self-control, self-discipline, he or she proceeds to cut off ten Entanglements called palibodha. Then approaches to a suitable, able master/ teacher must be made. They take a suitable object of meditation one has taken interest in. If a master's place is good one should live and practise there. If a master's place is bad then one should shift to another suitable place. Then cutting of hair, washing robes, etc. must be done completely.

First Stage [Preliminary Concentration: Preliminary Meditation Object (Nimitta)]

Afterwards if kasiṇa objects, foulness of body etc.. are objects of Calm meditation, one must concentrate one's mind on the circle disc of earth, saying "earth, earth", for nearly one hour by looking at this particular disc, with great concentrative mind. If the object is the virtues of the Enlightened Buddha, only mental note or inner recollection can be done intensively. These

practices mean, significantly, parikamma bhāvanā (preliminary concentration) and parikamma nimitta (first stage objects of calm meditation).

Second Stage (Parikamma bhāvanā, Uggaha Nimitta)

Those who take kasiṇas or foulness of the body, etc. as objects of calm concentration can now shut the eyes and open the eyes alternatively very often throughout the intensive sessions with great, constant effort and determination. By openings and closings of eyes in due course, mental or inner replica (representatives/symbols) will appear if the state of concentration is of high order. Even in closed eyes, such signs, symbols appear very clearly. So also in the case of mental concentrations of mental objects (such as Virtues of the Buddha), progress of calm is seen from the state of vagueness to the state of mental clarity (clear seeing or direct vision). Now, by great effort, the mind is clear and bright to take outside objects as internal objects only. This stage is technically termed Uggaha nimitta-- the recaptured sign, internally. Yet the meditation is still in the stage of Preliminary Meditation Stage. So technically the experience is termed parikamma bhāvanā with uggaha nimitta.

The Third Stage (Upacārabhāvanā, Paṭibhāga Nimitta)

After getting uggahanimitta, those who practise kasīna meditations and also those who practise Foulness of Body as object should separate these items so that After-Image Object can be seen with inner eye only. But those who do not practise kasīnas or Foulnesses need not separate or discard their objects of calm concentration to win uggahanimitta. Anyhow, at this level of higher concentration all such meditations must use frequency and constancy of seeing these uggahanimitta objects concerned. If, due to some circumstances or incidents, uggaha nimitta is lost, start again from the beginning. Don't feel disappointed. Start again. When repeated concentrations are done on uggahanimitta with the same parikammabhāvanā meditation, one shall experience noble progress in five faculties (faith, noting, effort, concentration, knowledge) higher and higher. Now, at this stage mind is keen, alert, clear and strong. Therefore five hindrances (sensuality, ill will, sloth-torpor, wavering-remorse, doubt) are kept at bay, since they hinder and block the attainment of pure jhānic mind (These five hindrances/ obstacles are technically termed “nīvaraṇa”). Even their links or associated defilements/ passions/ torments are fully suppressed

for a long time to win First Jhāna . So one attains First Jhāna with the five full factors of applied thought (initial application of mind called Vitakka), Investigation-Vicāra, Joy-Pīti, Happiness-Sukha and One-pointed concentration (Ekaggatā). These five jhānic factors repel the above Five Hindrances. At first we all start with Kāmāvacara wholesome meritorious deeds (merits in the sensual plane), then, we go up to the great bhāvanā meditative stage of concentrated mind. Hence a meditator in calm- sphere reach the neighbourhood of rūpa jhāna, the closeness towards material plane of jhānic sphere. So such an aspirant is said to reach from the stage of Parikamma bhavāna to Upacāra (neighbourhood bhāvanā. He transcends his own preliminary meditation to reach the stage nearing the attainment of First Jhāna. So, technically speaking, this Upacāra bhāvanā is also termed Upacāra Jhāna. Herein a meditator's mind is clean and clear so much so that he also transcends uggahanimitta to gain a higher stage of concentration termed Paṭibhāganimitta.

While in his state of uggaha nimitta the calm meditator sees and feels the faults/ weaknesses of his own sign therein. When he reaches the stage of paṭibhāganimitta, such seeing of faults or weaknesses are gone completely. His mind and his concentrated sign/ symbol become more

refined like a polished mirror or a moon freed from dark, thick clouds. Since the aspirant can break or transcend uggahanimitta he attains and now concentrates on a much pure and more refined object of meditation, surpassing uggahanimitta a thousand times. Here he realizes smoothness, refinement in concentrated beauty of mind. Yet there are no colour, no shape, no form at all. At this stage of concentration the calm mind gains more strength in experiencing noble tranquillity. But the object of mind is still a concept (*paññatti*). However the power of concentration gives him a strange sensation in his mind and subtle sign or symbol still present in itself.

The Fourth Stage (Appanābhāvanā and First Jhānic Stage)

Afterwards, by recollecting patibhāganimitta very often, quick-witted yogis reach the stage of appanābhāvanā. They are highly intelligent so that after this attainment of appanābhāvanā (unity of mind) they soon attain the rūpa (material) First Jhāna. For yogis with slow, weak intelligence, they need to practise vigorously and constantly the already-attained pañibhāganimitta permanently. They need great care to keep this by repeated seeing intently. If they remain lazy and slack,

this rare paṭibhāganimitta is soon lost. Without consecutive concentration at this level paṭibhāganimitta as well as upacāra concentrated mind are lost. One has to begin from the start. So don't be lazy or weak in mind.

Five factors in the First Jhāna

The First Jhāna has five qualities:

1. Vitakka = application of mind to an object; applied thought
2. Vicāra = Investigation of this object; interest (deep interest)
3. Pīti = Joy or pleasurable interest intensively
4. Sukha = Happiness = Happiness of concentration on object (happy experience)
5. Ekaggatā = One-pointedness of mind: unity of mind

(This full concentration comes by fulfilment of the above first four factors intensely)

The Second Jhāna, etc.

If one is studiously keen to take concentration with high regard, as shown in the five factors that prevail in the First Jhāna, one is sure to attain higher jhānas of second, third, and

fourth kind. If one tries to cultivate mental and spiritual powers with strong desire, supernormal classes are also attained. Abhiññās are supernormal minds with divine powers to see, to hear, to fly, etc, by Abhiññā powers.

Recollection of Virtues of Buddha (Buddhānussati Kammaṭṭhāna)

Devotees should remember or recollect the Nine Supreme Virtues of Buddha. This excellent meditation is successfully done by virtue-recollection in one's mind when one actually remembers the living Buddha who has unique, sacred virtues.

Five Needs To Be Fulfilled For Recollection of Buddha's Supreme Noble Nine Virtues:

1. Confidence or trust in wholesome act
2. Sufficient health
3. Honesty in all things
4. Great effort in noble deed
5. Insight-wisdom of seeing the arising-dying matter and mind, i.e. knowledge of life's impermanence.

The Way To Practise Meditation of Recollection of Buddha's Supreme Sacred Virtues

1. Quiet place or dwelling: calmness in location
2. Folding of legs: males should fold legs, females should sit suitably in a common way
3. Straight in bodily sitting posture: sit erect
4. Control or close five sense faculties
5. Clearly remember Buddha as if he is living in front of a meditator. This way is called "In Front Vision".
6. Exactness and constancy: this means an aspirant must recollect the Nine Supreme Virtues of Buddha with constant, exact mind all the time.
7. Meditate: this means one must start with the first unique Virtue of Buddha called "Araham", the purest and the most exalted virtue. Araham virtue must be recollected in one's mind by repetitions and recitations or mental notings.

How to Count Beads of Recollection of Buddha's Unique Virtues

Those who indulge in the noble act of recollection of Buddha's sacred virtue's need to follow five disciplines:

1. Calm or steadfast mind: clear mind
2. Mind is engaged in the recollection of sacred Virtues of Buddha only, not on beads
3. Vision or remembrance must be cultivated to see the living Buddha who possesses rarest and noblest virtues
4. Try to make a request or a boon to be attained
5. Try to make homage, paying highest respect to the Buddha within a short time.

(This five method of Virtue-recollection is instructed by Ven. Mahā Gandhāyon Sayadaw)

Deeds to be done for Meditators Who Seriously Perform Vow/Determination in Virtue-Recollection by Counting Beads

Some practise Virtue-recollection with counting beads with serious vow or determination. So these unique wholesome deeds should be

guided by 18 factors:

1. Not too hungry or too thirsty
2. Cleanliness
3. Choice of good, suitable time (preferably early morning)
4. Constancy in the choice place
5. Taking Three Refuges, together with observation of moral precepts
6. Pay homage and respect to Five Incomparables (Three Gems, Father-Mother and Teacher)
7. Radiate or send noble thought-waves of supreme, limitless loving-kindness called Mettā.
8. Invite or invoke Buddha in your presence
9. Surrender or offer your five khandhas to Buddha
10. Ask the way of counting beads (recollection of Virtues)
11. Make a vow your desire seriously
12. Sit properly and systematically
13. Holding of beads must be correct
14. Recollections of Buddha's Virtues and also Buddha's supreme, sacred Dhammas
15. One must know and understand the Nine Virtues clearly with concentrated mind. One must try to discard image,

- sign, symbol to keep Buddha's unique Nine Virtues in clean mind directly.
16. Avoid greed, longing, hope, wild imagination to fix the mind on the noble act.
 17. Review and examination must be made after meditation
 18. Do sharing of merits to other living beings and the departed ones with great love and sympathy to all.

The Noble Practice of In and Out Breathing

(Ānāpāna Kammatṭhāna)

In the sphere of Calm Meditation, the noting of inbreaths and outbreaths is very noble as well as very easy. Our breaths are natural things coming all the time, at any place. So Ānāpāna, among 40 meditation objects, become popular in Buddhist practice. Many methods exist to guide an aspirant. So cultivators should follow the instructions as guides.

How to Practise Ānāpāna Correctly on Sitting

For males try to sit with folded legs as mentioned in the Pāli Text as “Mahā pallanka”, the round, folded legs in sitting meditation. The way is like this: left leg is placed below under

right leg. It is useful to separate the folded legs in order to sit for a long time without extreme physical pain in the legs. Then sit erectly, straightly. On the folded legs left hand should be placed under right hand and the two thumbs must be contacted together. Eyes must be slightly moved downward. For females they should follow the good, useful method of the way of sitting exemplified by step-mother Gotamī Therī, known as half-way-folding of legs (Addhupallaṅka sitting). The manner of female sitting like this is similar to women and girls sitting with half-crossed legs in composed manner.

Starting Kammaṭṭhāna Practice

All meditators should sit in a correct way. Then with good mind start to inhale the air naturally at the tip of the nose. Air is now touching here by natural breathing. Mind should be placed at inhalation-exhalation point all the time to understand the nature and function of “touch” or “contact” element. The meditating mind should not wander to external objects. All yogis must control their minds to see the element of “touch”. All imagination, all thinking must be discarded. Touch at the tip of the nose should be noted with great care. Or sometimes upper-lip can be noted as place of touch by breath.

Naturally mind will flit and wander here and there. Try to concentrate and compose the mind at the nose-door again and again. Laziness or slackness can assail most meditators so that inhalation-exhalation need renewed vigour and new excellent way. After inspired Ānāpāna, all sleepiness or sloth and torpor can be overcome easily. When sleeping time comes try to sleep. A whole-night Ānāpāna meditation is not advisable. Try to suppress extreme desire and great hope in the noble act of Ānāpāna Practice. Among the five basic disciplines, faith and wisdom must be equal in the mind. Effort and concentration must be harmonised and in equal state in equilibrium. In moderation and harmony noble Vipassanā Insights appear. It is important to start and to continue Ānāpāna as practice will teach how to get balance and harmony. Anyhow, by constant, intensive, serious practice, a strong mind or a strong concentration will be attained for the purpose of the vipassanā practice. Meanwhile, due to clean, clear mind in concentration, signs, symbols, visions, ecstasy, etc. will be truly experienced in due course. Various nimitta signs or images can appear due to serious Ānāpāna Practice. Visions also appear while in samatha meditation.

Signs, Symbols, Images and Visions

Sometimes, for some yogis, visions take the form of soft cotton wool. Some see subtle images and signs. Some experience white smoke coming in front of them. Other yogis see shining coals or embers, while a few note the shining light. Some mostly see the beads of pearls along with their own inhalations and exhalations.

According to the Path of Purity (Visuddhimagga) there can be visions of stars, rubies, gems, pearls, sharp sticks, long strings, flowers, group of flowers, smokes, signs of spider webs, signs of sky, lotus, wheel, sun disc and other images too. These visions come because of pure, strong concentration.

Seeing these signs, symbols, visions, images and feelings, many yogis get more interest, greater inspiration and keen endeavour in meditation work. They feel inspired.

At this level of samatha development, being concentrated and serene, one is full of tranquil peace as five hindrances or obstacles (*nīvaraṇas*, blocks) are suppressed and transcended. Since a person now possesses upacāra samādhi bhāvanā in great measure he or she lives in peace and jhānic happiness. All mundane lower or degraded sorrows, anxieties, worries and troubles are suppressed for a long time. So in a person

now in this state the three--separation from nīvaraṇa hindrances, attainment of upacāra samādhi bhāvanā and the realization of Paṭibhāga nimitta-- are harmonised so that unity of mind at higher level, is also experienced at the same time.

For many aspirants, cultivators and meditators they can and they should switch on to the Vipassanā Insight meditation to really realize the deep and subtle truths of five khandhas which constitute, oppress life in flux in all planes of existence. Hence this upacāra concentration samādhi becomes basic foundation for the practice of seeing Anicca, Dukkha and Anatta both internally and externally. For life-- any life-- consists of quick changes of matter and mind, showing the profound truth of Anatta practically in this moment. But some yogis wish to attain supreme calm and higher powers by means of several jhānic attainments. For them they must continue their Ānāpāna Practice to get a state called Appanā samādhi. Due to the teaching of the Buddha a person can discard all light, bliss, signs and symbols that accompany jhānic states of mind. So images and visions must be transcended to win supreme Vipassanā Insights as well as nibbānic peace and final liberation (vimutti) within. However, even in First Jhānic state a person experiences clear and clean minds

with more ethical observances. Jhānic peace and jhānic happiness, in this case in this true, noble Sāsana-Dispensation can be called noble and correct. Thus a meditator remains supremely serene, overcoming worldly distractions and everyday troubles or worries. Hardship of daily life is suppressed by jhānic minds. Hence advanced holy persons live in bliss, happiness and joy in supreme samādhi attainments. They are cool and calm; they become cultured and civilized. Thus they live in this life steadfastly and honestly so long as jhānas remain in heart and mind. So technically they achieve a state called “ekaggatā” oneness or unity or composed mind and behaviour. With five qualities or factors-- vitakka, vicāra, pīti, sukha and ekaggatā-- they truly and nobly win First Jhāna. They also attain a stage of samādhi technically termed “appanā samādhi= jhānic samādhi”. This brings serene joy in life. One lives nobly by appanā samādhi.

Thus in this Sāsana (Teaching of the Buddha) one should try to attain at least First Jhāna to get high- rate clarity of mind. Then a yogī can transfer his object of meditation to vipassanā items such as three characteristics of existence, the Four Noble Truths, the realization of Ariya stage by winning Nibbāna here and now. It is always smooth and easy to meditate

mindfully on Five Khandha Factors--materiality, feeling, perception, volitions, consciousness-- as always changing from moment to moment. In fact life is always changing without eternal soul or Self.

Practice according to Pāli Canon

Basically the practice of Ānāpāna can reach either Samādhi stage or Vipassanā stage, according to the guiding master and one's wish. So try to inhale long and exhale long with great care and effort every day. Note if long air comes: long air goes mindfully. Note exactly if there are short in-breaths and short out-breaths. Mindfully take note of strong inhalations and strong exhalations if they really occur. Exact seeing is essential.

In this sāsana the basic aim of Ānāpāna serious practice is to control and check mental distractions. These wanderings, flirtings of mind must be disciplined by Ānāpāna. Waverings of mind cannot see Truth and Reality. Therefore wild, restless minds are controlled by in-and-out breathings with correct notings. Here “sati” or “mindfulness” assumes great and crucial importance. In this true and basic sāsana, more importance is attached to sati mindfulness (watchfulness=exact awareness) than samatha and

jhānic concentrations and jhānic powers. The Buddha always instructs each and everybody, regardless of religious beliefs, to control and see the fluxes, changes of minds. So everyone needs to put mind on an object steadfastly and correctly like tying a rope to a wild, untrained cow to a firm post. One must have control of one's mind. Self-conquest is crucially important to get purity of conduct and purity of view (Diṭṭhi Visuddhi). Thus basically self-control is essential to calmness, steadiness and patience (forbearance, endurance). When one's mind is well checked and thoroughly disciplined by Ānāpāna, after strenuous daily effort, the wild mind is tamed. It becomes good and dignified ready to see life's deepest truths.

So everyone must note long inhalations, long exhalations as the case may be in fact. Importantly the touch factor or contact factor at tip of the nose must be noted with great interest and noble awareness. After many sessions meditating minds will become serene and strong, well-concentrated as well as knowledge of the beginning, the middle and the end of each process in daily phenomena. Clarity of seeing these facts leads to more exact and detailed knowledge by exact noting, constant awareness. So yogis become experts in noting the more internal factors in the body as the air passes through nose,

lungs, chests, intestines and lower belly, stage by stage. Especially the phenomena and nature of lungs, chest, heart must be noted with great awareness by Ānāpāna work. Some yogis can take great interest at the tip of nose while some others show keen interest at the middle (lung and chest and heart). Finally some meditators can note the endings at the end (stomach, belly) with intensity and analysis. Anyhow these three types of yogis feel weariness, pain, fatigue during serious sessions. Those who have vague touch and subtle or soft sensation do not have intense pain or weariness.

According to the method shown in the Aṭṭhakathā commentaries, one should count (1-5) numbers of breathing ins and outs. Then progressively each pair moves up to 1-6, then breathings are counted from one to seven as one item each. Then successively a person is able to count 1-8, 1-9, 1-10 in each type of inhalations and exhalations. Toally there are six groups in fact.

After complete, successive countings as shown above, all yogis must try their best to have subtle calm or profound serenity in ins and outs that the air moves through nostrils. Breathings now become more soft, more serene, more quiet as this practice matures. Before we practise

Buddhist Ānāpāna, our minds and conduct are in a wild state, uncivilized, uncontrolled. Our behaviours before we practise Ānāpāna is full of evil and weakness. Body and mind are rough, crude thereby. So common breaths are wild, rough, uneven, uncivilised. Now, due to strict Ānāpāna dhamma practice, ins and outs are harmonised in equality and in noble calm serenity too. Air is smooth now in and outside the physical body. Mind reaches a noble state, living in peace and harmony, as breaths become more and more civilised and subtle.

Therefore pains, worries, anxieties (matter and mind, or body and consciousness) become too quiet to have a good cessation of all troubles and movements. Practically this Samatha Ānāpāna in due course creates steadfast mind and good, fine memory. Continuing this Ānāpāna, everyone shall win higher calm with the attainment of Paṭibhāga Nimitta. Thus, at this higher stage of mind, all Five Hindrances are discarded as First Jhāna is clearly and practically realized.

CHAPTER 12

MEDITATION WITH THE FOUR POSTURES

The Benefits of Ānāpāna

Although there are many methods, one needs only to note inhalation and exhalation at the tip of the nose. In addition “contact” or touch phenomenon can be noted with many benefits. Mind is fixed on the one fact, one item; one phenomenon only. Yet from this one-point there are fullness of Four Things (body meditation, feeling meditation, mind meditation, mind's contents meditation=all four points). From Four-fold Mindfulness or Four Foundations all practitioners get the benefit of the attainment of seven Bodhi Factors (Seven Bojjhaṅgas). If there are seven Factors of Enlightenment in us, we also get the benefit of knowledge (vijjā) and moral conduct (caranā) leading to final liberation known as vimutti (Nibbāna).

Therefore all Ānāpāna yogīs attain countless benefits here and now through the practice of noble Ānāpāna. However, great effort, diligence, interest, desire must be cultivated in the mind and heart. Constancy is the key to success.

Without the attainment of Seven Wings of Enlightenment, no one becomes an Ariya, a perfect person, with nibbānic peace and nibbānic purity = full liberation in Nibbāna.

How Fourfold Mindfulness Arise

A meditator at first starts to inhale and exhale in series or in sequences. Contact (phassa) also is noted with clarity, with bare awareness. Note only “touch”, “touch” as processes. The results bring removal of fondness and ill will (covetousness and anger) as insight-wisdom reigns supreme on the whole body. We dispel and eradicate passions (kilesa) emotions, torments, defilements step by step until final goal is won here and now. In this noble period of time, Original Buddha Sāsana (Dispensation), all persons in this world have rare opportunity to destroy ten defilements or ten evil passions known technically as kilesa=torments or defilements such as greed, hatred, pride, doubt, laziness, heresy, delusion, and other torments. Here is the time and opportunity to kill them completely. All persons get this rare chance since True Method is open to all.

While Ānāpāna is in progress, physical pains, itches, stiffness, hardness, heat, cold, etc., and other unbearable sensations can arise natu-

rally. They become objects of mindfulness of feelings--good, bad or neutral. All yogis must note with bare attention without thoughts of "I-ness" "my-ness" or personality view. Pain helps all persons to practise vedanā meditation to get Vipassanā Insight. Many kinds of physical and mental pains may be experienced. Yet due to bare awareness all personality views, self-views are discarded. Full mindfulness is attained here and now as physical pains keep goings and comings (Anicca supreme truths). Each feeling (sensation) must be noted and let it go. These pains are Paramattha Actualities without soul or Self. This insight brings supreme peace through full awareness, exact notings. The insight of impersonality is gained thereby as defilements are kept at bay. This opportunity is rare and hard to get—the suppression and eradication of passions.

Also, while in the work of Ānāpāna, wholesome/unwholesome thoughts may appear in mind and heart day by day in daily meditations. When notings are done to them all persons attain a noble method of cittānupassanā, mindfulness of various minds or consciousness. Mind should be minded as it arises now in actuality. Awareness is both necessary and beneficial. Even lust, anger, conceit, heresy,

scepticism, laziness are dispelled in vipassanā work. This chance is rare. All persons must practise mindfulness on the states of consciousness.

Hence mindfulness and wisdom mature, the fulfilments of life. We all can get Prefection and Fulfilment through the help of Satipatṭhāna Foundations of Mindfulness.

Also, in due course all yogīs experience the subtle truth of Anicca--everything changes-- all the time, in every minute at any place. Change or impermanence is very powerful and must be accepted with the wisdom-insight. Truths cannot be concealed or evaded. Each person needs just to note each experience that occurs in daily life. Awareness is helpful to dispel distress, regret, anguish, despair, longing, attachment, etc. So we all practise Dhammānupassanā of mental contents-- all dhammas should be noted case by case. This method or teaching is rare but beneficial for everyone. Phenomena should be watched and let them go (Anicca). (Samyutta Nikāya 3-282)

How Seven Factors of Enlightenment Arise: Seven Bojjhangga Attainment

If Ānāpāna is practised everyday with high purpose and with strong effort, the objects of vipassanā meditation become five khandha

aggregates of life (Matter, Feeling, Perception, Volitional Activities/Impulses/Moods and, Consciousness). They are paramattha realities—Ultimate Truths in daily experiences. So they come and go quickly without stopping for foolish persons who are devoid of mindfulness and energy, without noting practice in consistency. If mindfulness is kept each person wins Sati Sambojjhaṅga (factor of enlightenment). Fullness is also gained through keen mindfulness.

If this noble work is continued each day with confidence (saddhā) Anicca subtle facts are known clearly by now. So investigation or examination factor of enlightenment also appears in mind and heart. Moreover, herein pīti joy factor appears. This pīti is quite different from sensual joys that have origins in material things, possessive joys. On the other hand this Bhojjhaṅga pīti cannot be explained in words as this is of highest order in life.

When pīti is experienced sacredly and nobly another noble factor, Passadi (happiness or peace) comes. This peace is trully noble and sacred because of the Bodhi factor- a wing of Enlightenment.

When passaddhi is experienced in vipassanā work, serenity (tranquillity of mind) is also nobly experienced. It is called Samādhi

sambojjhaṅga. Being a Factor of Bodhi Enlightenment, it is supreme and of highest order in life. With this calm mind, yogīs can watch the mind without trouble. Exact noting can be done with self-control, self-discipline. So balance is attained everyday, leading to a great Bodhi Factor, Equanimity, Uppekkhā Sambojjhaṅga, the supreme goal of Bodhi endeavour.

Only after the attainment of those seven wings (Factors of Bodhi Enlightenment) can one realize nibbānic state, the sphere of transcendence or the sphere of supramundane (Lokuttara realm). Therefore all feelings, all sensations must be noted with great care, with bare attention minute by minute as they truly arise internally and externally. Mindfulness of feeling is very important in vipassanā practice. But constant effort must be applied everyday with true effective method.

Method of Minding Satipaṭṭhāna by the Four Postures

When one is in walking state, be mindful of this behaviour: “walking, walking”; mental notings help to concentrate the mind to see things as they really are at the present moment only. While “sitting” occurs, try to note truly as

“sitting”, “sitting” in the mind's eye. Mentally one should say these words to promote efficiency and progress of insight. While “lying”, say “lying, lying” for exact noting in reality. If physical body change to another posture, try to note “change, change” exactly and devotedly, as taught in the Satipaṭṭhāna Sutta by the Ominiscient Buddha.

The important point in vipassanā work is to have exactness and clearness on the noted object that truly occurs at present. Noting and seeing must be joined together. Walking activity and noting must go together to attain exactness. A meditator must not remain behind in such careful notings at Four Postures. Late awareness or prior notings must be discarded. One must live in the present because present activity alone is the reality, the exact truth of life. One notes presently things that come at present.

Noting work seems to be simple and easy. Practically it is profound and hard. Many yogis at meditation centres cannot live in the present, fail to note the present phenomena exactly. Forgetfulness assails them. Negligence rules them. If so, try to note “forget, forget” with mental eye, saying these words mentally. Gradually, as effort becomes strong, such lapses are reduced to a minimum state. One can note things in

detail as they come to him really. If correct method is followed under the teacher, negligence is reduced to zero. Notings become fullness and completeness in reality.

Since experiences come and go all the time in waking life, noting work cannot cease as it is essential to note things realistically face to face. If notings are full of gaps, insight-knowledges also become separated as gaps. Wisdom becomes weak for a slack yogi.

Since things come and go in experiences without ending, constant awareness should be applied to them. Slowly and steadily all experiences of life are kept under Bare Attention for exact knowledge and noble, liberating wisdom. Detailed notings must be done diligently thereby. If more and more detailed knowledges (truths of life) are gathered daily one can note two or three things easily. Detailed, noble knowledge is highest wisdom. So one by one noting is essential to gain clarity and insight. In due course detailed noting helps each yogi to be able to note two or three experiences at the same time.

In the Commentary explanation is given to clarify misconception of this Satipatthāna insight practice. A man in the street may argue that even dogs and cows know they are moving,

they are walking. Why the need to note these phenomena? Knowledge of animals and knowledge of vipassanā practitioners is very different as the former live in instincts, in moods, in common ideas, while the latter lives in detailed-knowledge-wisdom by the power of mindfulness. Notings become noble and clear, leading to nibbānic liberation or Ultimate Freedom. The terms may be the same: the contents are different.

A wise vipassanā yogī really and exactly notes the ultimate phenomena experiences such as wind (Vāyo, dhātu element) that instigates physical or bodily movements. Due to wind element, controlled by mind to walk, walking phenomenon appears. Yet bodily walking is none other than moving phenomenon of 32 parts of body or bag of bones. So a wise meditator keeps dhātu element meditation day and night to really know the Anatta Truth_impersonality, egolessness, soullessness. All good Vipassanā masters teach:

1. Don't try to get things arise in you, through greed.
2. Don't try to reject things occurring at present through anger.

3. If you welcome the “comings” it is greed.
4. If you destroy the “comings” it is anger.
5. If you neglect these phenomena of “comings and passings” you live in moha (foolishness, delusion, ignorance).

The Meaning of the Wise Sayings

The above instructions have several meanings. It instructs us to avoid imaginations, ideas, concepts, longings. If one tries something to appear, this is greed. If one dislikes things at present, one is tormented by hatred. So don't try to get things; don't destroy things that come to you now, avoid anger and hatred and ill will now. If one lives in thoughtlessness, in negligence, one is full of pain called ignorance, foolishness, delusion. Watchfulness must be done to get real knowledge that helps true freedom. Since all things arise and pass naturally in Nature the only right method of liberation is to see the arising and passing of phenomena at present. Anicca must be known. Anicca must be the guide to reality and peace.

What is Vipassanā?

In the noble practice of vipassanā (Insight meditation) the object of mind is mind and matter in flux, the Five Khandhas, the three signs of life. One must therefore intently watch

the arising and passing of materiality, feeling, perception, volitional activities and consciousness groups (khandhas). All things change in quick order as all things are without eternal soul and permanent self. In fact there are also no eternal God. So no metaphysical or theological things (speculations) are allowed in *vipassanā* work. Even visions, imaginations, concepts change all the time.

As Anicca transiency is reality, no yogi must speculate thus. Anicca must be watched carefully in us. Metaphysical or theistic knowledges must be rejected as useless. Therefore realistic thinkings or thoughts must be kept under the supervision of mindfulness to understand quick changes of life. These Anicca facts also constitute *vipassanā* work.

One must live in the present, by the present as all things, ideas, contacts, change tremendously. One must follow the example of a crane which stays silently, steadfastly near a river to catch a fish. He does not wish to imagine a future fish to arise. He does not do to destroy the arising fish, if it really comes to him. Practically he catches the present fish that comes up from a stream at present. In the same way, all realities of life (khandhas, matter and mind) come and go in the present moment.

only. Present alone is real. When a phenomenon appears try to note as it is in the present moment only. Catch the present reality as it is in occurrence avoiding metaphysics. If one note only the present facts of walking, standing, eating, seeing, etc., one is free from greed, hatred, delusion due to the power of mindfulness. Only Anicca Transiency is seen realistically now. This knowledge, this insight is called “vipassanā”— clear seeing, special and exact noting of phenomena.

Practical Vipassanā on Four Postures

We have mentioned the Method of Ānāpāna in detail. We have special and exact awareness of the “contact” or “breathing” items at the nostril. Hence Upacāra samādhi is attained, ready for vipassanā seeing or cultivation (bhāvanā). If we can develop upacāra samādhi to the state of appanā samādhi, this work is excellent to change over to meditate on mind and matter in quick changing order. From concentration we shift to vipassanā easily.

While in Ānāpāna work try to note imaginations, visions, thoughts as they really arise. Therefore a yogī notes also swallowing liquids if this is the event now. If spitting is done, such an event must be noted with slow motion

in clarity. Then Ānāpāna work is resumed, as the basic meditaion. If head is bending, such actuality needs to be noted with great care (Bare Attention). Slow motion is necessary to watch this event in detail. If head is moving upward, such a reality needs to be noted in detail by slow motion, to see the exact nature of things now. In vipassanā bodily behaviour or physical deed must be in slow motion to catch the exact detail to be noted well. Afterwards resume Ānāpāna work again.

In vipassanā sittings, physical pain, tenseness of legs or toughness-sensation can appear just to be made aware. Deep noting must be done for such physical pain so that they become less and less due to the power of Anicca until all things pass away totally. Sometimes pain is serious. If mind wishes to change posture such a thought must be noted first. Change of posture must be done slowly to know the exact anicca. Then other physical behaviour must be kept under noting all the time.

If legs want to walk due to mind's desire to walk, uplifting should be noted with great, clear attention. No haste is needed. Legs moving forward must be kept under Bare Awareness in detail. Some pain can subside so that Ānāpāna work can be done again. Constant, keen awareness

is necessary here and now. If a sensation of heat comes note it as “heat, heat” with penetrative wisdom. No haste! No slackness! If heat is gone, resume to note the actual events appearing now or Ānāpāna work should be resumed. Daily physical behaviours (movements) are objects of mindfulness. In walking meditation “lift-move-down” three actual features must be noted with keen interest and bare attention. Say “Right moves thus. Left moves thus” in order to control and see the mind.

Generally, a sensation of itch can arise in sitting meditation. Say: “itch, itch” until this event disappears completely. Then Ānāpāna is resumed. If hand is lifting, say: “lifting, lifting, lifting” exactly. If scratching occurs, say: “scratching, scratching” in accordance with the present facts. If touch or contact appears, say: “touch, touch, contact, contact” exactly as it happens. If mind want to stand up, then this desire must be noted at first. If hands move downwards, say and note exactly “hands downwards, hands downwards.” Exact noting and mental seeing is helpful. Words can help a yogī to know these true events in detail. Then Ānāpāna is resumed for calm and serenity and peace.

Most yogis feel intense physical pain while

in sitting meditation sessions. So penetrative notings must be done with high state of concentrative power: say, “pain, pain”, “weary, weary”, “giddy, giddy” etc., as realities in mind and heart. All things are Dukkha Sacca because of quick changes in life. So due to these dhamma powers pain is overcome. Illness is cured. Yet great effort must be applied consistently to win success here and now. If pain is too severe to be noted, one should do great Ānāpāna work, discarding these excruciating pains. Breathing is necessary in this severe case.

Some feel volumes of air moving upward inside their bodies, as if they are in choking state or having pain by sharp swords piercing inside the flesh. Heat is intense and severe to bear. Sometimes a yogī can see various sensations as if small insects are swarming over his body. Vibrations can be seen and noted well here. Great itching, great heat and great cold sometimes appear in due course.

Don't feel afraid. Don't get disappointed. Don't neglect mindfulness. By non-remembering, one can discard such pain. Yet, after some time, these events appear again. Yogīs need not feel a sense of fear, as they lack danger. All sensations under vipassanā are commonplace events not dangerous ones.

Sometimes, due to constant mindfulness, old sensations /feelings/ illnesses can appear again. We need not fear. These are Dhammas in action. Penetrative, keen mindfulness overcome them easily and quickly too. Deep concentration is necessary so it must be cultivated all the time in each session. Pain can be stopped and overcome due to the power of high concentration consistently, diligently. If great effort is used in profound vipassanā meditation pain, illness, feeling are gone completely. All dukkha ceases at last as all things are impermanent. Nothing lasts forever. Anicca helps everyone to win liberation if right method is followed day and night with noble desire.

Hence, if one is thirsty, a desire to drink water must be noted at first before everything else. If a desire to stand up is in evidence such an event must be noted now. Words and terms to remember should follow the way of common sense to note every behaviour--walking, standing, stepping, looking, seeing, desire to walk, up-step-down, etc. The aim is to get exact awareness at present only. Exact notings reveal detailed bodily behaviour or movements of legs two events at a time or three events at a time.

If eyes see a water-pot, note “seeing, seeing” in each case. While one is standing, note and

say "standing, standing". If hands are stretching to hold a cup, note and say "stretching, stretching" in actuality. While in the act of drinking 'water note and say "touching, touching", "drinking, drinking" in actual events as they really occur, exactly, diligently.

In most cases, the yogī's experience supreme joy as exact notings reach fulfilment. This means dhamma joy in dhamma power, though it is just a mundane (lokiya) thing. Sometimes due to great, constant notings even small voice (sound) that comes in contact with the ear creates a strong impact, a great impression; this may also create alarm by raising hairs. Don't feel afraid because Dhamma objects become subtle and soft with a great pure, concentrated watching mind. Awareness, therefore, also becomes subtle, clean and soft. We feel the impact of contact (phassa) very greatly when in constant mindful work. All contacts show strong vibrations at six sense-doors, giving clear objects to note clearly. If one wants to change one's postures, such a wish should be noted at first with usual recognition of names. Namings give impetus for spiritual progress and analytical vipassanā insight. If there is nothing to note, just note in-and-out breathing, as usual.

If a yogī wants to lie down, such a wish

must be noted before lying. Also bodily behaviour in such a deed must be noted carefully under constant mindfulness—“moving, moving”, “lying, lying”, “stretching, stretching”, “falling, falling” and so on. If there are no special acts to note, just do Ānāpāna meditation between gaps.

If weariness, stiffness, roughness set in, penetrative attention must be applied here with keen interest and great effort. “Swallowing” act and “thinking” act, etc. should be under the control and wisdom of keen mindfulness as shown before. Since mind is the forerunner of physical acts, mind is the object of vipassanā meditation. Even sleepiness, “wanting to sleep”—such a thought (wish) must be minded with great attention. While one is asleep only bhāvanā cittas (subconscious minds occur). Bhāvanā is life continuum items of consciousness. So in sleep one can follow the way of mindfulness. Bhāvanā citta also makes for death citta called cuti citta. All bhāvanā cittas are too subtle to be known or noted. While one is in waking state, these bhavaṅga cittas also appear in the intervals of the eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness alternately at six sense-doors in quick moments at the interval time. So no one can

note these bhavaṅga cittas, as they are too quick and too subtle. While in sleeping state only bhavaṅga citta functions. Mindfulness is impossible at this time.

In waking state one can note a sense of event of “waking, waking”. But a beginner cannot note clearly, exactly. If mind is strong noting is exact and clear. Then Ānāpāna work is done again. If thinking occurs note and say: “thinking, thinking”, etc. Then Ānāpāna work is done again constantly in detail. At first physical behaviours and actions show variety and common deeds such as eating, drinking, swallowing, gesticulation, and so on. Details must be noted exactly to see these mind-matter(Paramattha truths) in action. So eating habits need exact insight and awareness.

Generally, new yogīs cannot note the beginnings and the endings of matter and mind phenomena. They neglect common usual actions that are to be watched and made aware clearly. However they should not feel disappointed for these gaps and failures. No regret or repentance is necessary in vipassanā meditation. Mind should cultivate a renewed vow (determination) to the work for noting from the start to the end, case by case putting under vigorous mindfulness. Especially most fail to note the ideas to activate

deeds. As noble effort is maintained throughout such lapses and weaknesses are overcome. Victory is the result of mindfulness. Therefore *vipassanā* insights reach fulfilment and perfection here and now for diligent yogis under good, able instruction and efficient *vipassanā* master.

As *vipassanā* work gains momentum, strong, clear insights appear in natural way, such as notings, deeds and objects of noting come and go series by series, events by events in clear light. If bare notings are employed in daily experience and behaviour, one clearly sees and nobly understands the discrimination of notes and deeds_ all are separate things.

For example, sitting is a physical act while notings in these events form a separate class. We gain analytical sacred knowledge in the way of mindfulness. So deeds of walking are separate acts while notings of them constitute another separate acts. In due course yogis understand life really consists of mind and matter in separate ways, without self and soul. Mind is one phenomenon. Matter (physical thing) is another phenomenon. Everything in life has separate cases or events or series of phenomena only. This reaches the height of *vipassanā* insights that liberate sorrow and suffering. Among the interplay of mental and physical deeds (*saṅ-*

khāra, a separate manner), there is no eternal soul nor eternal God. Life really teaches and shows all meditators as volitional activities only under the dictate of mind. Actually, so-called “person”, “individuality”, “man”, “woman” consist of changing mind-matter groups—the Five Khandha Aggregates in separate ways. No “person” can be found before wisdom eye.

Those who are learned in the Pāli scriptures also believe in the separate existence of mind and matter only without substance or permanence at all. Besides mind and matter in action, no soul or self can be found. Individuals and persons do not exist in reality as all things undergo quick changes separately. The idea of solidity, the religious belief of soul and God are discarded in vipassanā intensive meditation. Belief in “I” and “mine” is eliminated when one sees the separate function of mind and matter in flux. Actually one understands by keen, constant mindfulness (penetrative concentration and exact knowledge) that only mind and matter come and go as existential life in every minute. Even one neglects vipassanā notings one’s mind and matter are separate things and transient. Mind thinks, prompts, desires so that matter appears in life to do physical deeds. When thoughts and desires and thinkings occur, just note them and

let them go. So non-attachment is attained, leading to ten *vipassanā* insights, which crown with Final Freedom, called *magga cittas* and *phala cittas* that take *Nibbāna* as the only pure, real object of cognition.

CHAPTER 13

ALL BUDDHAS HAVE ALREADY PRACTISED ĀNĀPĀNA

There had been countless Buddhas in the past, as well as Paccekabuddhas (solitary Buddhas) who won Bodhi Enlightenment through Ānāpāna Meditation throughout in the past. All Arahats, the perfect men, also eradicated defilements, passions, torments by means of this Ānāpāna Method. So Arahats are called purest ones, the perfect men. In future, countless Buddhas, Paccekabuddhas and Arahats will arise through the diligent, constant practice of the supreme Ānāpāna work, the mindfulness of inhalation and exhalation exactly till death. Ānāpāna work must be maintained throughout. The Gotama Buddha won supreme enlightenment by means of Ānāpāna, attaining the state of omniscience and omnipotence.

By Ānāpāna Buddhahood is gained

The bodhisatta, Prince Siddhattha, had already practised when he was very young. At the paddy-field where King Suddhodana celebrated

ploughing festival, the young child sitting under a tree practised mindfulness of breathing and won jhānic states; he could remain in jhānic absorptions for a long time. Based on these jhānas, the bodhisatta also continued to practise higher jhānas up to the fourth stage after which supreme enlightenment was attained in 103 Buddhist Era, on full moon day of Kason (May).

The powers and help of the Fourth Jhānic Attainment are taught by the Bodhisatta, thus:

- (1) Mind becomes supremely clear and bright as five nīvaraṇas (obstacles, entanglements of mind) are inhibited or suppressed well.
- (2) It eliminated First Jhāna wherein vitakka which are rough and unsteady factors are now cleansed, giving sacred light and holy aura.
- (3) Now three evil thoughts or bad tendencies-- sensual thought, thought of hate, thought of harming--are removed as defilements are suppressed by concentration.
- (4) By jhānic highest attainments greed, hatred, and ignorance (the three roots of evil) are cleansed or purified.
- (5) By Fourth Jhāna, five efficiencies (vasi bhavas) are also attained.
- (6) Mind is full of civility, peace and purity, just like gold is purified from external matter

totally by a capable goldsmith.

(7) Mind is supremely pliant, ready to get right attitude and noble deed, as necessary object of cognition is available at any time.

(8) Mind is now totally fixed on a single object for a long time, without worry, distraction and trouble.

Thus the bodhisatta praised the powers and helps of jhānas for the welfare of all. Gaining jhānas means mind is pliant and ready to take good, necessary object of cognition. Mind is now a good, able servant. At the time of early night the bodhisatta wished to comprehend past lives in the realm of samsāra rebirths. So he was able to control and train the mind for pre-cognition (past lives series). This supreme insight was called pubbenivāsa abhiññā nussati (power of mind to see past existences clearly).

At midnight time, the bodhisatta was able to comprehend all the world's situation (births and deaths) clearly. This supreme knowledge of deaths and destinies was called Dabbacakkhu abhiññā, the divine eye.

At dawn, the bodhisatta wished to eradicate all mental and spiritual defilements, root and branch. According to this noble desire he eradicated all defilements, passions, emotions that bind the samsāric lives by means of vipassanā

practice which involved seeing mind-matter changing flux with Anatta insight eye. Those watching on the states of khandha experiences show also the Four Noble Truths, bringing magga cittas and phala cittas to the state of Ariya perfectly pure persons. This insight is called Āsavakkhaya nāṇa. (the insight of removal of defilements root and branch).

The three insights--pubbenivāsa insight, the divine eye insight and eradication insight--constitute Arahattaphala citta that promote the supreme Insight of Reviewing (Paccavekkaṇa Insight) in sequence. So all mental and spiritual defilements (passions, torments, biases) are now eradicated totally, leading to the All-knowing wisdom, Sabbaññuta Nāṇa).

The Ānāpāna As Taught By the Buddha

Since Ānāpāna practice gives Buddhahood certainly, he praised this kind of meditation as the one greatest endeavour in life for enlightenment. It is true. There are several qualities or virtues in Ānāpāna Practice: all great noble persons follow the path of Ānāpāna called the plane of the Holy Great (Mahā-purisabhūmi). No common persons dare to practise this meditation diligently to the final stage. The only way to Nibbāna is the Ānāpāna Meditation

as taught in the following suttas for correct procedure:_

1. Mahāsatipaṭṭhāna sutta (D2; 231)
2. Mahāsatipaṭṭhāna sutta (M1;70)
3. Third Pārājika Pāli Text (Vin1;89)
4. Ānāpānassati sutta (M3;122)
5. Maharāhulovāda sutta (M2; 88)
6. Kāyagatāsati sutta (M3; 130)

Mahāsatipaṭṭhāna sutta

The suttas (1) and (2) are the same in title and content. The Buddha taught satipaṭṭhāna practice in Kuru country, at Kammāsadamma village to the monks and laity.

Ānāpāna in Vinaya Piṭaka

The Buddha taught Ānāpāna in Mahāvana forest, Vesālī in Kūṭāgāra monastery to the monks and others. He praised the meditation of foulness of body after which he dwelled there alone. As the monks practised and watched the loathsomeness or ugliness of physical body, they became extremely disgusted with physical life. They were fed up with existence so that they killed themselves. They requested others to kill them. Thus suicide was common, making the number of monks to a few number. When the

Buddha asked the cause of dwindling number, Ānanda replied the insight of disgust of body made them commit several suicides everyday. So instead of Asubha practice, the Buddha preached Ānāpāna practice for the good and welfare of all.

Ānāpānassati Sutta

While the All-knowing Buddha was dwelling in Pubbārāma monastery, Sāvatthī country, he saw the silence maintained by monks for a long time among chief and famous disciples such as Venerable Sāriputta, Venerable Moggalāna, Venerable Kassapa who reported the powers of Four Mindfulness, Four Efforts, Four Immeasurables (Mettā-Karuṇā-Muditā-Upekkhā) and Vipassanā Practice. Most of them had completed their endeavour to the final stage. Some were still in practice.

So the Omniscient Buddha taught like this:
 Monks! Practise Ānāpāna! Note the subtle facts and natures of inhalations and exhalations most of the time day and night! Great effort is the price of Ānāpāna with many benefits here and now leading to seven factors of enlightenment (seven bhojjhangas), fourfold foundation of mindfulness, with Arahattamagga and Arahatta phala. In this way several great praises or powers

of Ānāpāna were taught by the All-knowing Buddha. This Ānāpāna is selected for its uniqueness deserving high praises from the Buddha.

Kāyagatāsati Sutta

This dhamma was taught by the Buddha at Jetavana monastery, Sāvatthī country. It has several benefits deserving noble adulations from the Buddha and Ariyas.

Ānāpānassati

“Ānāpāna” means in-breathing and out-breathing (inhalation-exhalation mindfulness), mindfulness of breathing exactly.

An embryo inside the mother’s womb cannot breathe. So when a child is born he has to breathe in the external air. He exhales his air at first. Then he inhales the air. Thus exhalation comes first; next, inhalation. “Out-in” is the common saying for Ānāpāna.

However, exact mindfulness is essential to comprehend the nature of life. Thus we have mindfulness of breathing, kammaṭṭhāna. In the state of coming to this world a child needs to inhale air at first, according to the instruction of the suttas (sutta method). Then a baby exhales the air. In common saying we make “in and out” breathing meditation in daily life.

The Benefits of Ānāpāna Practice

1. Calm or tranquillity of mind
2. Attainment of incomparable sacredness and purity and nobility to a large extent
3. Attainment of parikamma bhāvanā, upacāra bhāvanā and the serene mind
4. Easy to get Absorptions called samāpattis
5. Removal of five Obstacles and Hindrances through calm exercises for a long time
6. Removal of evil thoughts, bad ideas and wrong aims (micchāvitakkas)
7. These are the bases of the attainment of supramundane consciousness (lokuttara cittas), magga and phala minds
8. The cessation of consciousness at the end of sixteen thought-moments, when they begin before death consciousness, arising and passing together

In the Ānāpāna Sutta (Uparipaṇḍīsa) we find the following benefits of Ānāpāna practice:

1. Gaining Kāyagatā mindfulness and completion (fulfilment of bhāvanā cultivation)
2. Attainments of Four Appanā Rūpa Jhānic States, fulfilment of calm practice
3. Fulfilment of vipassanā practice
4. Attainment of liberation by insight-wisdom (Vijjāvimutti) = magga function so that completion is gained, perfection is reached

through phala supernormal fruition cittas, after magga minds.

In the Commentary to Majjhimapaññāsa benefits are as follows:

1. One can reach the perfect state of Arahatship.
2. One can attain this at the time of near-death.
3. One can attain final liberation in the celestial realm in the next life.
4. If this is denied, one can meet the future Buddha (Metteyya) and then attain Final Release or Highest Liberation.
5. If this is impossible one can meet other future Buddhas and gain quick liberation by the way of intelligence and effort in Arahatship, quite naturally and easily.

Besides supramundane benefits, everyone can gain also mundane benefits as follows in this very life:-

1. Calmness/ Tranquillity/ Serenity of Mind

Uncontrolled or wavering mind creates worry, anguish, covetousness and grief; one is burning with eleven worldly fires or defilements (passions, emotions). Thus a fleeting mind longs for this and that, often failing to get what one wishes (see Dhammacakka Sutta). Anguish assails the worrying mind: sorrow also creates harm in the

physical body. Worry kills a man when, though Ānāpāna mind is calm and serene, no anguish appears, creating physical welfare and mental peace together.

2. Right Thought / Aim

When keen, constant concentrative power is cultivated everyday, mind can see subtle features and events that eyes cannot see. Mind can penetrate the inner workings of a person and moods. Thus super mind can know past and future events with clarity. Modern psychologists admit those supernormal power or super minds in experience such as the practice of hypnotism and its powers to know past and future. Mind is powerful in the state of hypnotism as calm reigns. Everyone gets Right and Right Aim by Anapāna.

3. Arising of Good Ideas and Plans

Through Ānāpāna everyone gets good ideas and good plans how to do the best due to the power of keen, constant concentration here and now. Calm mind gives good wholesome idea.

4. Good Health

Doctors and medical science today teach us that seventy percent of modern illness is due to mental factors--worry, regret, anxiety, longing, frustration, disappointment, etc. So with the

power of concentration illnesses are eradicated. All defilements, emotions, moods, biases are driven out by the practice of calm. So the mind is clear and bright, physical features shine brilliantly thereby. The four Elements (earth-water-fire-air) remain in harmony and peace so that good health arises. Kamma-Food-Mind-Environment can be adjusted and reformed to get sound health in a sound body.

From Ānāpāna to Vipassanā Practice

Without calm mind nothing can be noted as Anicca, Dukkha, Anatta in mind and 'matter. If Ānāpāna concentration is cultivated day by day with faith and energy, this concentration becomes a basis for vipassanā practice. Calm is our foundation to base our Vipassanā Insight. With tranquil mind wisdom is attained through Fourfold Foundation of Mindfulness (satipaṭṭhāna). Then, everyone gets seven factors of enlightenment heading to vijjā insight, vimutti liberation by them. Ānāpāna leads to Factors of Enlightenment. So Four Mindfulness must be done.

What is Vipassana?

It means all things, internal and external, consist of conditioned dhammas or component ones in flux (Sankhāra dhammas).

What is Anupassanā?

It means constant attentive awareness all the time day and night; it means to see the quick changes of each experience, each event, each contact, as conditioned (*sankhara*) all the time.. This is called Anupassanā.

How To Practise Vipassanā

Look with these khandhas as impermanence, dukkha, no-self with bare awareness, keen attention case by case, event by event. All deeds are conditioned dhammas so all things change minute by minute.

First, Get Morality, Purity of Conduct

All yogis need to observe Five Moral Precepts or Eight Uposatha Moral Precepts diligently, faithfully (purity of morals in daily life).

Second, Try To Purify the Mind

Then, based on good character, one is able to practise concentration (samatha) methods to control and purify the mind leading to Upacāra Jhāna or Appanā Absorption Jhāna. One gets purity of mind through jhānic powers.

Third, Try to Purify Heretical Beliefs

Belief in soul or personality is wrong. Anatta impersonality wisdom must be cultivated all the

time to purify heresy. There is no eternal soul or self within and without the body. No transmigration is possible as “son” is absent all the time in life's experiences. Wisdom teaches egolessness, substancelessness which is the noble and supreme Vipassanā Insight here and now. All and each four postures must be kept under constant, vigorous mindfulness all the time in contact-spheres to gain maturity of insights--fulfilment or completion of life. Herein one attains purity of views (Diṭṭhi vissuddhi).

Fourth, Try To Remove Doubts of Three Gems and Cause and Effect Dhamma

For ordinary, uninstructed worldlings there are sixteen kinds of doubts or scepticisms, mostly in the cases of Ahetuka wrong belief, Visamahetuka wrong belief and others. Some belief shows nihilism (causeless case). Some belief shows Creator God. Both are wrong. False belief or faiths must be eradicated as doubt can arise. Truth will purify all kinds of wrong beliefs and doubts.

The sixteen kinds of doubts

- (1) Did I exist in the past?
- (2) Did I not exist in the past?
- (3) What worthy nationality and class and status?

(4) What features/physical forms did I take in the past?

(5) What was my life in my third existence?

What was my life in my second existence.

(Doubts regarding the past)

In the same way doubts regarding future (five kinds), doubts regarding present (six kinds), can arise to assail each worldling who does not get Vipassanā Insights through keen, constant mindfulness.

(1) In this present do I exist?

(2) Is “I” real?

(3) Is “I” not real?

(4) What is my nationality, status, class?

(5) What is my nature and form of my soul?

(6) Where does my “soul” go in future?

When these six doubts are added there are 16 kinds of doubts in the whole world.

What is Ahetuka Ditṭhi Heresy?

Many common people believe in causelessness. They say there are no causes (Ahetuka) in the world. Yet mind and matter in practical life teach us there are causes and effects. So Ahetuka belief is heretical. Vipassanā Insights show the truth (Hetu-cause). Even in eye-consciousness there are four causes: eye, form, light and into-

spection to get this very one.

What is Visamahetu Heresy?

In this world countless people believe in Creator-God. They say God rules and decides and punishes us. They also say the world and the universe, all sentient beings are created by Almighty God. But Buddhism rejects Creator-God totally and categorically. There is no God who creates and punishes us. There is no Divine Judge in the world, Buddha says.

Cūla Sotāpanna, minor saint

If one can eradicate wrong belief, doubt, rites and rituals one reaches the stage of a sotāpanna noble person-- the first perfect saint. If one is unable to eliminate these three defilements among the ten, he or she, through Dhamma listening and introspection, gain the state of cūla (small) sotāpanna ariya noble person. He or she is similar to full sotāpanna if insight of cause and effect is clear. So in the next life no one can reach the lower realms by the insight of true Dhamma in nobility, peace and purity.

Fifth, Try To Get Comprehensive Notings

Rise-fall Insight the maggā magga ñāṇa visuddhi. (what is the Right Path to liberation?

What is the wrong path in belief and practice?) --these questions are clarified in *vipassanā* insights when one is taking note of one's physical and mental behavior or action in each case. All matter and mind do not exist before they arise. All of them do not exist when they pass away totally (Anicca reality, Anicca fact). They do not reach the other place as no transmigration exists. They come and go instantly staying only for a half of a second. So there are no old mind-matter. Consequently there are no new mind matter. This means the attainment of the Insight of Rise and Fall (*Udayabbaya ñāṇa*), the noble and basic wisdom of daily life. One then continues to note the origination-duration-passing away of each mind and matter. In this insight a yogī can meet ten subtle defilements or sham Nibbāna. They are called impurities.

Ten Impurities of Insight

- | | |
|----------------------|---|
| 1. Obhāsa | - light emitting from physical body, illumination |
| 2. Pīti | - great joy. |
| 3. Passaddhi | - great peace, tranquillity |
| 4. Adimokkha | - resolution |
| 5. Paggaha | - exertion |
| 6. Sukha | - great bliss |
| 7. Ñāṇa | - knowledge |
| 8. Upaṭṭihāna | - serenity |

- 9. Upekkhā - equanimity
- 10. Nikanti - attachment

Really attachment alone is dangerous. The other impurities are bad because of conceit and "I" belief (ego belief). Pride results in religious endeavour in such attainments of illumination. Wrong view also arises. Basically attachment, conceit (pride) and heresy often associate with the ten sham Nibbāna (pseudo-Nibbāna). Tanhā-Māna-Ditṭhi rule these ten sham Nibbānas or Deviations. So they soil or block these Vipassanā Insights.

Many take the illumination to be divine light as if magga and phala cittas, and give up bare awareness as if final goal has been reached. The above attainments are misleading in religious life. No final goal is reached when such items are taken to be true. They destroy the True Path. Many are content with such divine light and divine bliss which are both mystical and occult. We all need the important Right/ Wrong Discriminative Insight in True Path.

Yet sincere and arduous yogis alone can meet the above ten subtleties of religious experiences. Slack or dull yogis cannot see them.

Sixth, Try to Get Bhaṅga Nāṇa for Right Path and Right Dhamma Action (Paṭipadā nāṇa dassana visuddhi stage)

Formerly a yogī's insight reaches the Rise-Fall stage with the accompanying ten impurities (ten sham nibbānas). As notings take three characteristics of life (impermanence, dukkha, egolessness) exactly, a yogī can now walk on the right Magga Path without any deviations. So Rise-Fall noting Insight is basically important to win real Nibbāna and to reach the noble stage (Ariyahood). One needs to watch carefully the changing nature of one's actual minds and matters (nāmas and rūpas) in flux, without soul or ego.

The attainment of Rise-Fall Insight also generates falling alone insight (Bhaṅga nāṇa). All things change in quick moments which teach the wisdom of knowledge of instant change (anicca) in life. Then insight of fear (wisdom of fear) appear when instant changes are seen every moment (Bhaya nāṇa). This Vipassanā Insight is of high order leading to insight or wisdom in the knowledge of disgust. This in turn promotes the insight of wishing to be free from conditioned things, saṅkhāra. But one needs to watch impermanent facts again to see the Dukkha and Anatta in action in every experience

This is the attainment of Paṭisaṅkhañāna, the reviewing insight to get fulfilment. From this base one easily wins further insights. In Paṭisaṅkhāra insight stage we must follow the instruction to note the subtle facts of life in all aspects.

Ten Kinds of Impermanence

1. Not stability
2. Quick change
3. Very shaky
4. Easy to pass away
5. Not strong
6. Liable to change
7. Lack of substance and soul
8. Not welfare in growth
9. Collectedness, aggregates only
· (conditioned thing)
10. Death is intrinsic nature

Twenty-five Kinds of Dukkha

1. Only sorrow and suffering dhamma
2. Like illness and disease
3. Like running sore
4. Like piercing arrows
5. Like unwholesome dhamma (vices)
6. Like illness
7. Like danger
8. Like enemy
9. Like calamity

10. Like inner worry
11. No protection
12. No refuge
13. Full of faults and guilt
14. Full of terrors
15. Roots of evil
16. Like murderer/assassin
17. Objects of outflows
18. Food for Māra, the King of Death
19. Liable to appear
20. Liable to decay
21. Liable to illness
22. Liable to get anxiety
23. Liable to cry aloud
24. Liable to get lamentations
25. Objects for kilesa (passion), attachment, lust

Five Kinds of No-Soul, Egolessness, Anatta (Non-Self)

1. Like an outsider
2. Lack of permanency, stability
3. Uselessness (void)
4. Void of eternal soul or self which religious persons believe
5. Void of ego as speculated by philosophers and sectarians

In the stage of Insight to get release, full liberation is not yet attained. In the stage of Recapiculation Insight one decides to renounce

all conditioned things (*nāma* and *rūpa* saṅkhāras). After full detachment, some kind of mindfulness of mind and matter is necessary, however, as *vipassanā* needs object of saṅkhāras to be noted in detail. Even Equanimity Insight needs notings of saṅkhāra. Yet there are no likes and dislikes in heart and mind. Thus Non-seeing (Equanimity) Insight does not mean non-noting of mind and matter in flux without emotions and moods as Anicca, Dukkha and Anatta are supremely paramount facts in life.

So Equanimity insight need to note the three signatures of life in all aspects in daily life. Then only full detachment is attained as the watching mind inclines to know Nibbāna in full, discarding all burning saṅkhāra in life. So, as a result, Insight of cutting the worldly state (Gotrabhū nāṇa) arises in heart and mind. Consequently this insight of complete cutting of worldly state generates magga citta (loku-ttara=transcendental consciousness) with Fruition Phala (resultant) consciousness for some time in duration.

Thus Saṅkhārupekkhā nāṇa-- the complete detachment of conditioned things through higher wisdom and conduct inclines to the realization of true, permanent Nibbāna. But this is not a direct full realization yet. With Gotrabhū, magga,

phala cittas Nibbāna is fully realized step by step through adaptive knowledge (Anuloma ñāṇa). From this noble insight it is a single step to know Nibbāna realistically as lower eight Insights have been thoroughly comprehended by now. It is clear that only this Anuloma vipassanā insight gives magga citta to realize Nibbāna in full. This means a yogī can go up and down the ladder of all ten insights for adaption and suitability to become Ariya noble person by realization of Four Noble Truths now. Hence the term “Adaptive Knowledge”, the ninth knowledge in the path of supreme peace and purity.

Seventh, Try To Get Nāṇadassana Visuddhi--The Fullness of All Insight Knowledges, the Wisdom of Perfection

This is the last stage of purity (visuddhi), leading to magga-phala cittas with the object of Nibbāna realization. Since all preparations and basic insights come into fullness or completion this stage is known as awakening from conditioned dhammas (Vutthānagāminī). All life's limitations and conditions are freed by this full freedom Insight. So magga is also termed Vutthāna, the full liberation from suffering (rūpa and nāma conditions). It is the closest element

for magga insight súpramundane consciousness (lokuttara consciousness). After sañkhārupekkhā equanimity insight this is possible of attainment. So in the heart base there appear seven impulses (Javanacittas), then the bhavaṅga subsides and lapses to form moving bhavaṅga, cutting bhavaṅga, and averting which is the door of the mind, arises, knowing all things as impermanent or ill or not self, to experience seven impulses (javana) forces. Then immediately after that there occur preliminary state, neighbourhood state and adaptive state (three insights) connected with Gotrabhū insight. This means fully completed magga (transcendental) citta that fully knows nibbānic peace and purity, the ending of all sañkhāra sufferings.

What is Gotrabhū Citta?

This citta signifies the cutting of lineage of worldly state, to become an Ariya noble person, here and now. This is the last of Vipassanā Insights after which magga citta arises immediately.

The Appearance of Magga Citta

After cessation of gotrabhū citta, there comes magga citta in natural order, just as when a candle is lighted in a dark room, all events--removal of darkness, oil diminishing, light

naturally functioning at once. One really knows analytically all mundane (worldly) things constitute lokiya or citta, cetasika and rūpa (matter) only. So, as a result a yogī in vipassanā work realizes the Four Noble Truths in each function-

1. Dukkha Sacca - To be really understood
2. The Origin of Dukkha - To be eradicated totally
3. Nirodha Sacca - To be realized fully
4. Magg Sacca- To be practised perfectly

So all cultivative works (bhāvanā) are completed here at this stage of vipassanā progress.

The Five Reviewing Cittas (Paccavekkhana Works)

After attainment of this magga citta there come phala cittas to two or three thought moments. So reviewing cittas function as follows:

1. Examination of one's own magga citta
2. Experience of Fruits or Results, the knowing of phala citta
3. The knowledge of Nibbāna in full understanding
4. Reviewing what defilements to have been eliminated
5. What are the defilements that remain to

be eliminated

These cittas review each aspect naturally in Five Thought Processes. Vīthis for 1,2,3. For 4 and 5 some yogīs do not have them. Some do have them in reviewing cittas. So in Sotāpatti magga there are five reviewing thought processes (paccavekkhanā vīthis) just like in Sakadāgāmi, Anāgāmi, cases, a total of 19 thought processes in all cases of arahatship.

Defilements Eliminated and Defilements which are to be Eradicated

1. For a Sotāpanna arahat all wrong views and doubts are eradicated among ten defilements (greed, hatred, delusion, pride, heresy, doubt, sloth, torpor, shamelessness, fearlessness in doing evil. Diṭṭhi and vicikicchā are totally destroyed here.
2. For Sakadāgāmī arahat the weakening of lust and hatred occur besides the two already eradicated at first.
3. For Anāgāmī arahat the remaining lust and hatred (greed and anger) are totally eradicated.
4. For Arahats all the remaining ten kilesas are totally eradicated. No defilements remain as they become perfect arahats, the worthy ones.

CHAPTER (14)

TEN INSIGHT KNOWLEDGES

Insight Knowledge

All meditators (yogis) need at first the cultivation of calm (samatha practice) to get peace of mind by way of suppression of five hindrances or five obstacles (*nīvaraṇas*) through meditation of ten kasiṇas, etc. Essentially this meditation calms the mind, through concentration on kasiṇa objects or devices. Tranquillity is attained through concentration methods. Mind should take one object only for a long time to dispel distraction and evil thoughts such as lust, anger, etc. When concentration develops and matures one gets the noble samādhi discipline. Then only he should transfer his noble practice to the Insight meditation. In vipassanā practice one carefully notes the bodily and mental phenomena which change event by event. This mindful wisdom reveals that all conditioned things-

—lives, existence, five aggregates of khandha—are in flux; so they all are suffering (dukkha) and egolessness (anatta). There is no self or soul in life as the changes are quick all the time. So all events of life are asubha, ugliness. When repeated awareness is cultivated, one gets

vipassanā bhāvanā, the development of insight. All things in three spheres (sensuality, materiality, non-materiality) are void of substance or permanence, showing there are no “men”, no “women”, no god, no Brahma. This noble, deep insight gives clear knowledge by overcoming the illusions of permanence, happiness, soul, beauty, the Four Illusions because there exist only mind and matter in flux. One must note materiality (rūpa, bodily deeds or behaviour) and mentality (nāma, deeds of mind) to know the truths of impermanence, suffering, no-self. This means vipassanā practice in daily life.

Ten Vipassanā Insights

1. **Sammasana nāṇa** Watching with great care on corporeality and mental phenomena as Anicca, Dukkha and Anatta through deep introspection or mindfulness
2. **Udayabbaya nāṇa** Knowledge of Rise and Fall of Five Khandhas
3. **Baṅga nāṇa** Knowledge of Fall only according to wisdom
4. **Bhaya nāṇa** Knowledge of Fear only according to wisdom
5. **Ādīnava nāṇa** Knowledge of Danger only according to wisdom.
6. **Nibbidā nāṇa** Knowledge of Disgust only according to wisdom

7. **Muccitukamyatā nāṇa** Knowledge of wishing to liberate through wisdom
8. **Paṭisanākhā nāṇa** Knowledge of investigation. Again, reviewing vipassanā deed
9. **Saṅkhārupekkhā nāṇa** Knowledge of Equa-nimity
10. **Anuloma nāṇa** Knowledge of Adaptation

Different Functions of Ten Vipassanā Insights

1. **Sammasana Insight** deals with Kalāpa meditation (analytical investigation), etc.
2. **Udayabbaya Insight** deals with mind-matter conditioned things that come and go--origination and dissolution.
3. **Bhaṅga Insight** deals with quick changes of mind and matter only.
4. **Bayā Insight** deals with Fear through wisdom decision.
5. **Ādinava Insight** deals with Danger through wisdom decision.
6. **Nibbidā Insight** deals with Disgust of mind and matter through wisdom decision.
7. **Muccitukamyatā Insight** deals with Wishing to liberate from mind and matter through wisdom decision.
8. **Paṭisanākhā Insight** deals with the

practice of watching again of conditioned things.

9. **Saṅkhārupekkhā** Insight deals with Equanimity, which frees from likes and dislikes, loves and hates.
10. **Anuloma** Insight deals with the Adaption Function to harmonise the previous nine Vipassanā Insights, leading to Nibbāna.

Dangers in Vipassanā Practice (Sham Nibbāna)

1. Obhāsa	- Light or vision of aura
2. Pīti	- Joy in five modes: khuddikā pīti, etc.
3. Passaddhi	- Peace or tranquillity
4. Adhimokkha	- Decision (faith)
5. Paggaha	- Effort (support)
6. Sukha	- Happiness
7. Nāṇa	- Insight
8. Upaṭṭhāna	- Constancy in mindfulness
9. Upekkhā	- Equanimity
10. Nikanti	- Attachment or greed

Since these Dangers arise because of intensive meditations, and since they are quite new and pure, meditators think such ten subtle attainment as Nibbāna. So they become obstacles or dangers in the path of Liberation. These ten experiences beget the idea of “I”, “me” “mine” so they promote Atta beliefs.

Many good meditators see light in their body thinking it to be Divine Light for the first time in life of discipline. They think they have attained supramundane magga cittas and phala cittas. So they believe they are Ariya noble persons such as Stream-winner or Non-returner (Sotāpanna, Anāgāmī). They become attached to such strange experiences as they are new and wonderful. Therefore they give up vipassanā practice, the true Noble Path. Thus Dangers occur in noble practices to attain true Nibbāna.

The Ten Dangers can be multiplied by three (greed, pride, heresy), giving thirty vipassanā dangers or impurities.

Benefits of Vipassanā Practice

One attains Visuddhi Purities, based on six visuddhis, watching the changes of mind and matter, all conditioned things in great, intensive flux, having realized Anicca, Dukkha and Anatta (No-Self). These characteristics of life give Ten True Vipassanā Insights. They culminate in the fulfilment called Supreme Freedom (nibbānic peace) according to one's perfections in the past lives. So a meditator fully and truly realizes the Four Noble Truths practically. This final goal and last benefit is

termed Nāṇadassana Visuddhi --the attainment of magga super citta, destroying wrong views and evil acts. Thus liberated, one enjoys nibbānic supreme bliss here and now, called the Element of Deathlessness (Amata Nibbāna), the Truly Unconditioned Element, the Reality of Truth and Permanence.

CHAPTER (15)

METHODS OF MEDITATION

NOWADAYS

1. Ledī Sayadaw
2. Mingun Sayadaw
3. Monhin Sayadaw
4. Soonloon Sayadaw
5. Hanthawady Sayadaw
6. Mahasi Sayadaw
7. Taungpulu Sayadaw
8. Mogok Sayadaw
9. Nibbinda Sayadaw
10. Kathit-waing Sayadaw
11. Webhu Sayadaw
12. Anāgan Saya Thet Kyi
13. Nyaunglestawa Sayadaw
14. Shwe Udaung Taung Sayadaw

Ledi Sayadaw's Vipassanā Meditation

The meditator yogī, who is wishing to meditate, should take meditation from the meditation teacher and sit upright either in the forest, or at the foot of a tree, or in a quiet place. He should keep on meditating mindfully on the in-breath and out-breath. Yet you can

meditate on one of the four postures, namely, sitting, going, standing, and lying.

Moreover, “the quiet place” is meant for the work of (samatha) concentration.

The work of Vipassanā Insight can be completed not only in the quiet place. Pāramī perfection is the main thing. We have seen in the Pāli Text that while listening to the dhamma discourse among the audience, while cooking food at home, they have come to realize the dhamma.

Firstly, at the beginning of contemplating, you should not meditate on long and short breath. You should concentrate your mind firmly on the touching of the tip of upper lip. No need to say “coming in” and “going out”. You should know everything mindfully. You should meditate one or two hours, or as much as you can. You should not move though you are tired, should not scratch yourself though you are in pain, and should not miss any of the incoming and outgoing. You should know every coming in and going out. (Some even contemplate on the breast).

Secondly, In the second stage of contemplating, if you can meditate on the tip of your nose or on the tip of your upper lip, without missing any one, you should contemplate on long breath as “long breath”. If it is short you should contemplate as “short breath” mindfully. Don't miss any of

the long or short ones, and keep on contemplating.

Long breath means slow breathing; short breath means quick breathing.

Some persons can breathe normally at the rate of 38 times a minute, some about 40 times. They are not equal.

Thirdly, In the third stage of contemplating, you should meditate beginning from the tip of your nose or on the tip of your upper lip -- to the throat middle -- up to the navel just to see all.

In out-breath, you should meditate beginning from the navel -- to the throat middle -- up to the tip of your nose or the tip of your upper lip just to see all.

When you get samādhi-concentration you can contemplate well.

Fourthly, In the fourth stage of contemplating, after meditating well thus, from the beginning, the middle and the end, the in-breath and out-breath will be gentle or refined gradually. Some persons make breathing gentle or refined, whereas some do not and they may become gentle as if losing breath. Then the mind becomes very light and the body seems to be flying in the air. This is the method of Pāli Text.

The Method of Commentary

According to the Commentary, first number means there are two ways, i.e. slow counting and quick counting.

Therein, put your mind on the tip of your nose or on the tip of the lip and contemplate the out-breath and in-breath as “out-breath, in-breath”; you cannot catch them.

You should count only the prominent in-breath and out-breath, leaving the unprominent.

How to count: (1-2-3-4-5) or

(1-2-3-4-5-6)

(1-2-3-4-5-6-7)

(1-2-3-4-5-6-7-8)

(1-2-3-4-5-6-7-8-9)

(1-2-3-4-5-6-7-8-9-10)

Repeat them again and again as above and you will find them easy.

Then you put your mind on the tip of your nose or on the tip of the lip, and contemplate the prominent in-breath and out-breath.

How to count: (1-2-3-4-5) or

(1-2-3-4-5-6)

(1-2-3-4-5-6-7)

(1-2-3-4-5-6-7-8)

(1-2-3-4-5-6-7-8-9)

(1-2-3-4-5-6-7-8-9-10)

The above is called Slow Counting.

Quick Counting: When contemplating the prominent out-breath and in-breath a good many times, you will be able to contemplate successively. You will not jump over them; you can contemplate very well.

You should not recite verbally. It is important to contemplate just mindfully.

Then, although you don't count, your mind will be fixed on the thought mindfully, then you need not use counting anymore.

Secondly, Anubandhanā (always minding) method means contemplating rightly on in-breath and out-breath very well forever.

You should keep contemplating on the touching and knowing as "in-breath and out-breath" till Paṭibhāga Nimitta occurs. (In both counting and anubandhanā you must not lose the place of touch).

This is samatha, the practice to get concentration.

From samatha you should contemplate Vipassanā-Insight Meditation. You must contemplate the appearing and vanishing of rūpa and nāma (matter and mind) as "anicca impermanent, dukkha suffering and anatta selflessness".

Herein, matter is more easily prominent than mind, so you should begin contemplating

from matter.

For out-breath and in-breath are more easy to gain concentration, to become vivid, they are contemplated in Yeikthā Meditation Centres.

While contemplating, if tiredness feeling occurs, just contemplate on it; thus vedanānupa-ssanā, again and again contemplation on feeling.

If you think, just contemplate on the thought; thus cittānupassanā again and again on thought.

If you think of sensual lust, just contemplate on that dhamma; thus dhammānupassanā again and again on sensual lust, etc.

If you contemplate in-breath and out-breath for a day, two days, one month, two months, one year, two years, you can attain Magga and Phala, the Path and Fruition and Nibbāna, the everlasting peace.

If you cannot realize the present birth,

- (1) you can devote your mind to the Three Jewels: Buddha, Dhamma and Samgha.
- (2) you will not fear more than before you practise.
- (3) you will not get wrong desire, visama lobha, or wrong lust adhamma rāga.
- (4) contented with what you get.
- (5) delight in goodness, kusala, etc. The benefits will be obtained by every yogī.

Mingun Sayadaw's Vipassanā Meditation

The method of contemplating “sitting, lying, going, eating” is the contemplation of the body again and again. When you are going, you should contemplate your foot “up-forward-down”. While going, if you see a new object, you should contemplate “seeing, seeing”; if you hear a sound, you should contemplate “hearing, hearing”; if you smell, you should contemplate “smelling, smelling”.

When, you are eating, you should contemplate “eating eating”. When you are used to it, you should contemplate more than that. If you take a spoon, you should contemplate “taking taking”. If you take a curry, contemplate “taking taking”, etc. Contemplate every movement. From the beginning till about ten days, you cannot contemplate well and cannot attain the concentration of mind.

If you see whatsoever good or bad object, you should contemplate “seeing seeing”. If you contemplate again and again, the visual objects will change as “seeing, knowing, perishing”.

Then you will discern the visual object is matter, knowing is mind. When you contemplate

you must do so definitely any one. If you do not so, feeling will come to be because of contact, because of feeling, lust, attachment, etc. evil will come to be.

Therefore you should contemplate to see with knowledge the appearing and vanishing of one thing and another, one nature and another. If you see the appearing and vanishing of natures, the craving will not come to be. If the craving ceases, the becoming of incalculable births too will cease. Then, even though you see a good object, the craving will not come to be, too.

Even though you see a bad object, hatred will not come to be.

Even though you see good or bad objects, delusion will never come to be.

Moreover, in contemplating "seeing seeing", the Noble Eightfold Path is contained.

Knowing the appearing and vanishing of matter is Right View (sammā ditṭhi).

Putting mind on the appearing and vanishing is Right Thought (sammā saṅkappa).

The two (Right View and Right Thought) are Knowledge.

These concentration of mind on the object is Right Concentration.

The energy of maintaining is Right Effort

(sammā vāyāma).

Contemplating-knowing is Right Mindfulness (sammā sati).

These three are Right Concentration (sammā samādhi).

At the moment of contemplation, not committing any wrong verbal action is Right Speech (sammā vācā).

Not committing any wrong bodily action is Right Action (sammā kammanta).

Not committing any wrong bodily action and any wrong verbal action for the sake of livelihood are right livelihood.

These three are called Right Morality (sīla).

Therefore, we say that the Noble Eightfold Path is contained at every moment of contemplating.

While you are contemplating, the object you see is matter, knowing is mind; hence you discern mind and matter.

Because of eye, visual object, light and minding-- eye-consciousness arises.

Thus discerning the cause and effect, you will realize the vanishing impermanent nature (anicca), the unmaintainable suffering (dukkha) and the unsatisfactory selflessness (anatta); thus realizing etc. is called the Vipassanā Insight

Knowledge of Contemplation (sammasana ñāṇa).

Thus, the stages of Vipassanā Insight Knowledge can rise up to the Noble Path and Fruition (Magga, Phala) and realize the Bliss of Nibbāna.

Every Vipassanā meditation teacher has to meditate at first to gain the concentration of mind. When the mindfulness is strong enough, the concentration will be gained.

If the concentration is gained, the Vipassanā Insight Meditation will be attained and the light of knowledge (vijjā) will arise.

Monhin Sayadaw's Vipassanā Meditation in brief

The usual out-breath and in-breath are impermanent (anicca). Walking is also impermanent, etc., all actions and all nāma rūpa mind and matter should be contemplated as appearing and vanishing are impermanent.

We should contemplate the appearing and vanishing (udaya vaya) so as to discern supreme paramattha.

Then we should contemplate the vanishing of those mind and matter thus “vanishing, vanishing, vanishing” or “disappearing, disappearing, disappearing,” or “not present, not present, not present” or anicca impermanent or the knowledge

of vanishing (bhaṅgañāṇa); the knowledge of danger; the knowledge of seeing faults; the knowledge of boring; the knowledge of freedom etc. always for days and nights.

If you contemplate the appearing and vanishing of successive causes of matter and mind, you will know four ways:

- (1) From the unknown samsāra birth till the end of it with regard to each being (ekatta).
- (2) Even though the cause and effect are connected, the cause is one, the effect is another (nānatta)
- (3) In those causes and effects, the successive causes and successive effects have never to repeat (abyāpāra)
- (4) Even though they have no repetition, the effect comes to be (evamdharmmatā)

These four ways of knowing (knowledge) are the Laws of Dependent Origination.

Moreover, when realizing by Vipassanā Insight knowledge, the cause and effect from the unknown beginning of rebirths (samsāra) up to the end, you will understand the uccheda dīṭṭhi, the wrong belief of nihilism.

Moreover, if the cause and effect are seen, the sassata dīṭṭhi wrong belief which

sees beings are going from one life to another life; the issara nimmāna ditṭhi which sees beings are created by someone; the pubbekatahetū ditṭhi which sees all happiness and suffering are due to the only past cause and suffering; other wrong belief can be realized by your own knowledge.

Moreover, you should contemplate to discern "the matter and mind of this existence (life) cannot go to the next existence (life) and they all disappear in this existence; they are impermanent, impermanent."

Because they disappear and suffer, they are suffering suffering:

Because they disappear and die, and cannot be controlled, they are selflessness selflessness.

Also the age, time, the actions of going forward and going backward, etc. the matter and mind of the first part of age do not follow the second part of age; the matter and mind in the first time do not follow the next time; the matter and mind in the early actions do not follow the next actions, etc.-- they should be contemplated as impermanence, suffering, selflessness (anicca, dukkha, anatta).

How to contemplate the matter due to food

If you do not eat, the nutritive essence matter decreases; hunger and fatigue perish successively.

If you eat, you feel fresh, happy and fat; the hungry matter, the fatigue matter perish. They should be contemplated as “impermanence, suffering, selflessness (anicca, dukkha, anatta).”

How to contemplate the matter due to the weather (cold, heat)

Contemplate “the successive heat causes the successive cold to perish; and the successive cold causes the successive heat to perish” as impermanence, suffering, selflessness (anicca, dukkha, anatta).

How to contemplate the matter due to kamma action

Contemplate “the matter due to eye etc. do not follow the ear etc., and perish, disappear from the eye etc.” as impermanence, suffering and selflessness (anicca, dukkha, anatta).

Contemplate “the matter due to the delight etc. does not follow the matter due to sorrow etc.. and perishes there in the place where it appears” as impermanence, suffering and selflessness (anicca, dukkha, anatta).

How to contemplate Matter in Nature

Contemplate the changing and perishing of lifeless matter does not follow each other and disappears. as “impermanence, suffering and selflessness” (anicca, dukkha, anatta).

1. How to contemplate kalāpa rūpa, matter group and kalāpa nāma, mind group

Contemplate again and again the changing and perishing of phassa, mental impression; vedanā feeling, saññā perception, cetanā volition, viññāna consciousness -- these five groups as “impermanence, suffering and selflessness (anicca, dukkha, anatta).

2. How to contemplate in pairs, yamaka

Contemplate the perishing at the same time on the contemplated matter and the contemplating mind as “impermanence, suffering and selflessness (anicca, dukkha, anatta).

3. How to contemplate khanika in a moment

Contemplate the successive minds which are contemplating on matter are perishing as “impermanence, suffering and selflessness (anicca, dukkha, anatta).

4. How to contemplate patipāti in succession

While contemplating, the successive matter and minds are perishing; contemplate them as “impermanence, suffering and selflessness (anicca, dukkha, anatta).

By the above four ways, as the minds

are contemplating the contemplated matter and minds, *diṭṭhi* wrong views, *māna* conceit, *taṇhā* craving can be dispelled by them.

5. How to dispel *diṭṭhi* wrong views

It is the wrong thought that “I contemplate Vipassanā Insight”: it can obstruct the progress of Vipassanā Insight.

Only when the right thought that “the formation dhammas contemplate the formation dhammas”, the wrong views *diṭṭhi* will be really dispelled.

6. How to dispel *māna* conceit

It is the wrong thought that “I can contemplate well Vipassanā Insight etc.” can obstruct the progress of Vipassanā Insight.

Only when the right thought that “the formation dhammas’ contemplate the formation dhammas”, the *māna* conceit will be really dispelled.

7. How to dispel *taṇhā* craving

As being able to contemplate Vipassanā Insight and taking pleasure in

Vipassanā-Insight, the craving can obstruct the progress of Vipassanā Insight.

Only when the right thought that “the formation dhammas contemplate the formation dhammas”, the craving will be really dispelled.

If the aforesaid craving, conceit and wrong views (*taṇhā, māna, diṭṭhi*) with regard to Vipassanā-Insight can still obstruct the progress of the dhammas, no more to say about the craving, conceit and wrong views (*taṇhā, māna, diṭṭhi*) with regard to (soon) rice, robes,etc.

Therefore, those who wish to attain magga and phala in this life existence, should dispel the craving, greed, with regard to future life. Then only they will attain Magga and Phala in this life.

Please note, if they are clinging to craving greed with regard to next life, they will not attain Magga and Phala anymore.

Soonloon Sayadaw's Vipassanā Meditation

[A yogī has to do a good many things before noble practice. “May I donate my body, during noble practice, to the Buddha with a wish for nibbāna. May all beings in the 31 abodes be happy. Please share the wholesome merits with

me equally. I accept the loving-kindness and the share of wholesome merits of the virtuous persons” thus yogis should do beforehand. Please don't determine to time to practise yourself. You should practise as much as possible.]

You should contemplate the in-breath with closing eyes and mouth. You will know the contact of the wind at the nostril. Contemplate for half an hour or about an hour strenuously on the in-breath. Don't stop inspite of tiredness; don't relax inspite of stiff; don't ease inspite of itching; be patient and breath-in strenuously, then the mind will be calmed easily.

Moreover, when hot and cold, stiff, numbed ache, etc appear, stop breathing and contemplate at once, be aware of things just appearing at the present moment.

As it is said “be aware of these two, touch and knowing” you should be aware of the touch and knowing. Thus being aware and observing your body is called sammasana ñāna knowledge.

If you continue to be aware; all the knowledge beginning from udayabbaya ñāna appearing and vanishing, up to the end, it will appear continuously. When it appears you will

see; when you see, you will know yourself.

Take care to be patient with the feeling, watch whatever objects entering the doors of eyes, ears, tongue, body and mind.

Eyes and visual objects contact and know; ears and sounds contact and know; nose and odours contact and know; tongue and taste contact and know; body and touch and know; mind and 'dhamma contact and know; you should be aware of them and know.

Moreover, be mindful of when you eat; be mindful of when you go; be mindful of when you sit; be mindful of when you sleep; be mindful of when looking forward, and looking sideways; be mindful of when moving forwards and moving backwards; be mindful of when bending, when stretching; be mindful of when emptying the bowels, when discharging urine. Except sound asleep, be always mindful of whatever action may it be.

For example, when the hand goes to the place where there is rice, you will know. You should be mindful of to know. When the hand touches rice, you should also know it. When you bring rice to the mouth, you should also know it. When you feed the mouth, you should also know it. When you chew, you should also know it.

When you swallow, you should also know it. You should know all.

When you go, if your feet touch the ground, you should know it; if they touch a mat and a carpet, you should know it. If you stand up, you should also know it. If you sit down, you should also know it. If you sleep, you should also know it. If you rise from the bed, you should also know it. You should contemplate to know every movement.

You should contemplate just touching and just knowing at the same time. As it is said "if you search, you will see the dhammas in your body", whatever you see in the body are all dhammas.

Thus, when touching and knowing at the same time, the perception of being, the perception of nose etc. will be absent. Then the clinging sakkāya that "the nose is my body" does not come to be; the wrong views cannot come to be. This is the absence of wrong view from the nose. If the wrong view is absent from the nose, the remaining parts of the body together with the whole body will be free from clinging.

When contemplating touching and knowing, the whole body will be free from māna conceit.

When contemplating touching and knowing; the clinging that “the nose is mine” cannot come to be. If the nose is free from clinging, the whole body will be free from clinging.

Those three, namely (taṇhā, māna, diṭṭhi) are called papañca, expanding samsāra rounds of rebirths. If you always contemplate as aforesaid, those papañca dhammā will be dispelled at a moment.

Moreover, if you are aware of touching and knowing, avijjā ignorance would have been dispelled at a moment. As hatred does not appear at that moment, the patighānusaya dosa, the latent hatred would have been dispelled. At that time, vicikicchā the sceptical doubts for Buddha, Dhamma, Samghā, the past, the future, the beginning and the end. Paṭiccasamuppāda (cause and effect) laws of dependent origination would have been dispelled.

Thus, Vipassanā Insight appear successively and will realize nibbāna by anumāna siddhi guessing.

Just as it is said in accordance with “concentrate the body and follow the vedanā” keep on contemplating the feeling and the knowing at the same time as the feelings appear. Thus contemplating feeling is called following the vedanā feeling.

Therein, feeling of joy is called sukha vedanā, feeling of suffering is called dukkha vedanā and just feeling of equanimity is called upekkhā. Thus, you should contemplate whatever feeling as mere feeling. If you can contemplate the mere feeling, the craving will cease. If craving ceases the clinging will cease. If clinging ceases, the process of becoming etc will cease in succession.

This is how disconnection occurs between present feeling and craving in the Law of Dependent Origination.

Thus, if the effect of the present feeling discontinue, the feeling of joy, feeling of suffering, feeling of equanimity and probable cause, namely greed, hatred and ignorance will die. If that cause dies, the future effect will die.

Therefore, you should take care and be aware of touching and knowing in every doing in going, eating, drinking, living, standing, sleeping, etc.

If you take care and keep on contemplating, you will be able to get magga, phala and nibbāna.

Hanthawady Sayadaw's Vipassanā Insight Meditation

A yogī, closing his eyes, should concentrate on the tip of his nose and understand the out-breath as the out-breath, and the in-breath as the in-breath. Don't count them with fingers, neither tell with beads; without thinking, always contemplate on the four postures (lying, sitting, standing and going) with great effort.

Mind as a rule always goes out of the six doors (eyes, ears, nose, tongue, body and mind-- as seeing, hearing, smelling, tasting, touching and minding). Therefore, closing the five doors, catching the mind from the mind door, you can get the concentration of mind. (It is just as catching a monitor lizard). If you want to catch a monitor lizard in an ant hill which has six holes, you simply close five holes and catch it from the remaining hole.

At first, the yogī should observe any moral precepts and practise calm meditation for 3 days. If he practises for 3 days, he can surely get samādhi concentration. After establishing samādhi concentration, he should change to Vipassanā Insight. In changing to Vipassanā Insight, he should ask the Image of the Buddha thus-

Tumhākam bhante mama jīvitam
pariccajāmi.

Venerable Sirs, I sacrifice my life to you (three times).

Bhante samsara vat tadukkhato
mocanatthaya bijatthaya ca kammatthananam
yacami.

Venerable Sirs, for the freedom from the rounds of sufferings, if I have the seed of knowledge of the past, or 'if I haven't, the present practice may be the seed of knowledge for realizing magga, phala and nibbana; please give me vipassanā meditation.

After asking vipassanā meditation from the Image of the Buddha, the yogī should pay homage to him to dispel the offence if there were any, thus:

[Okāsa, Okāsa, Okāsa, for the benefit of dispelling all offences of wrong physical, verbal and mental actions, for the benefit of realizing nibbana, may I pay homage to the Buddha, the Dhamma, the Samgha, teachers, parents, elders, superiors and aged persons. Please pardon me my wrong physical, verbal and mental offences. I also forgive other persons' offences.]

Then, the yogī puts his left palm on his left knee, his right palm on his right knee; and he observes his body from top to the toes

as all is matter. After that, he contemplates a spot about the size of a coin, on the head; he should concentrate firmly without wandering anywhere.

While contemplating, he will feel pain, straining or dullness in head and body. That is seeing the element of earth, heaviness. Heat or cold, warmth may be felt; this is tejo element of heat or cold. The movement may be felt: this is vāyo element of wind. Whatever he sees all are matter; he will see how all are appearing and vanishing. He will see as much as good concentration. He will misunderstand himself.

He should practise constantly with a view that they are matter by nature. Herein a good teacher who can show the truth is essential. Herein, first consideration is (sammasana ñāṇa) the investigative knowledge of the three characteristics. Realizing or discerning the appearing and vanishing of the conditioned things is udayabbaya ñāṇa. If it is seen, impermanent, suffering and selflessness have already been realized.

Without knowing the nature of matter and mind, the mere guessing that they are appearing and vanishing is not (vipassanā ñāṇa) Insight knowledge. The true nature of matter and mind can only be realized by vijjā or Vipassanā Insight knowledge.

If the impermanence of matter and mind is seen, the vanishing of them, bhaṅga ñāṇa and the danger, bhaya ñāṇa and the fault ādīnava ñāṇa and disgust, nibbindañāṇa, etc will come to be. Thus aniccañāṇa, dukhañāṇa and anatta- ñāṇa will be seen and the yogī will attain to Nibbāna in the present existence.

Mahāsī Sayadaw's Vipassanā Insight Meditation

[For monks it is the discipline of the Rules of Conduct for Monks (pātimokkha sīla), and morality (sīla) is the observance, by lay people, of five precepts as a minimum measure. After that, the layman can sit cross-legged, and laywoman also can sit. If she wants to sit as a woman, she may do so. They should keep their waists straight, spread their left palms, and put underneath; spread their right palms, and put over them. The tops of two thumbs just touching each other. They can place their hands together in front of them. They may sit placing left palm on left knee and right palm on right knee.]

Keep your mind on the abdomen. You will thereby come to know the movements of

rising and falling of this organ as breathing. Make a mental note, 'rising' for the upward movement, 'falling' for the downward movement. If these movements are not clear to you in the beginning, then you shoud place both hands on the abdomen to feel these rising and falling movements. Don't make slow or quick breath, keep the breath as usual. While thus breathing, make a mental note, 'rising' for rising and 'falling' for falling, thus contemplate incessantly.

Contemplate only with the mind; don't say verbally. In Vipassanā Insight, words and names are not the main thing. To understand is the essential thing.

Therefore while contemplating, you should know carefully the beginning of rising and its end as if seeing with the eyes.

While contemplating, you should know carefully and distinctly the beginning of falling and its end as if seeing with the eyes.

If you note 'rising' the rising must be caught by knowing. Contemplate carefully the object and the contemplating mind.

If you note 'falling' the falling must be caught by knowing. Contemplate carefully the object 'falling' and the contemplating mind.

If there is nothing special to note, you should

keep on contemplating only on ‘rising, falling’.

While contemplating, if the concentration is not strong enough, the mind will go out.

Then you should note that mind ‘going, going’ or ‘wandering, wandering’.

If you note once or twice, the mind will not wander anymore or will stop wandering.

Then you should keep on contemplating ‘rising, falling’ again.

When, in your thoughts, you meet a person, note ‘meeting’ and contemplate ‘rising, falling’ again.

Should you speak to him or her, note ‘speaking’.

If you imaginatively argue with that person, note ‘arguing’. If you think, ‘thinking’: if you know, ‘knowing’: if you mind, ‘minding’: if you are lazy, ‘lazy’: if you are happy, ‘happy’: if you are glad, ‘glad’: if you are disappointed, ‘disappointed’.

After noting once or twice, if there is nothing to note, contemplate ‘rising falling’ again.

If you intend to swallow saliva while thus engaged, make a mental note ‘intending’. While in the act of swallowing, ‘swallowing’. If you intend to spit, ‘spitting’.

Suppose you intend to bend the neck, 'intending'. In the act of straightening the neck, 'straightening'. The neck movements of bending and straightening must be done slowly.

After mentally making a note of each of these actions, proceed in full awareness with noticing the movements of the rising and falling abdomen.

Since you must continue contemplating for a long time while in one position, that of sitting or lying down, you are likely to experience an intense feeling of fatigue, stiffness in the body or in the arms and legs. Should this happen, simply keep the knowing mind on that part of the body where such feeling occurs and carry on the contemplation, noting 'tired or stiff'. Do this naturally, that is, neither too fast nor too slow. These feelings gradually become fainter and finally cease altogether.

Should one of these feelings become more intense until the bodily fatigue or stiffness of joints is unbearable, then change your position.

However, do not forget to make a mental note of 'intending' before you proceed to change position. Each detailed movement must be contemplated in its respective order.

Should an itching sensation be felt in any

part of the body, keep the mind on that part and make a mental note, 'itching'. Do this in a regulated manner, neither too fast nor too slow. When the itching sensation disappears in the course of awareness continue with the exercise of noting the rising and falling of the abdomen.

Should the itching continue and become too strong and you intend to rub the itching part, be sure to make a mental note, 'intending'.

Slowly lift the hand, simultaneously noting the action of lifting, and touching when the hand touches the part that itches. Rub slowly in complete awareness of rubbing. When the itching sensation has disappeared and you intend to discontinue the rubbing, be mindful by making the usual mental note of intending.

Slowly withdraw the hand, concurrently making a mental note of the action, 'withdrawning'

When the hand rests in its usual place touching the leg, 'touching'. Then again devote your time to observing the abdominal movements.

While thus observing the abdominal movements, the unbearable feelings will appear of their own accord in the body. Those who

do not contemplate will move or change their postures when the muscles are stiff and hot without noting. So dukkha sufferings do not appear visible distinctly. This is how the postures cover the dukkha sufferings. As the moving or changing of different postures cover the sufferings, the people do not know that there are dukkha-sufferings in the body. They think that they are feeling well for the whole day and for the whole night. But

as the yogis are observing to see the dhamma in the body as it is, they realize distinctly dukkha-sufferings.

Suppose you intend to stand from the sitting posture also, make a mental note "intending, intending", when preparing hands and legs "lifting, moving, stretching, touching, etc" in serial order and stand slowly and note to understand every action. If you act quickly, the beginning mindfulness cannot follow it.

While thus standing, make a mental note "standing, standing"; when looking here and there, "looking, seeing, looking, seeing."

When you begin to step forward, mentally note each step as, "walking, walking" or left, right. It is important for you to be aware of every moment in each step from beginning to end when you walk. Adhere to the same procedure when strolling or when taking a walking exercise.

Try to make a mental note of each step in two sections as follows: "lifting, putting; lifting, putting".

When you have obtained sufficient practice in this manner of walking, then try to make a mental note of each step in three sections: "lifting, pushing, putting; or "up, forward, down."

While walking, if you intend to sit, make a mental note "intending, intending"; if you look, "looking, seeing". On arriving at the place where you will sit, "arriving". When you turn to sit, "turning". While in the act of sitting, "sitting". Sit down slowly, and keep the mind on the downward movement of the body. You must notice every movement in bringing hands and legs into position. Then resume the prescribed exercise of contemplating the abdominal movements.

Should you intend to lie down, "intending". Then proceed with the contemplation of every movement in the course of lying down: "lifting, stretching, leaving, touching, lying".

Then make as the object of contemplation every movement in bringing hands, legs, and body into position. Perform these actions slowly. Thereafter continue with rising and falling. Should pain, fatigue, itching, or any other

sensation be felt, be sure to notice each of these sensations. Notice all feelings, thoughts, ideas, considerations, reflections, all movements of hands, legs, arms and body.

If there is nothing in particular to note, put the mind on rising and falling of the abdomen.

Make a mental note of "drowsy", when drowsy; and "sleepy" when sleepy.

After you have gained sufficient concentration in contemplating you will be able to overcome drowsiness and sleepiness and feel refreshed as a result.

Take up again the usual contemplation of the basic object. Suppose you are unable to overcome a drowsy feeling: you must then continue to contemplate until you fall asleep.

Contemplation should start at the moment you wake up. Since you are a beginner, it may not yet be possible for you to start contemplating at the very first moment of wakefulness. But you should start it from the moment when you remember that you are to contemplate.

For example, if on awakening you reflect on something, you should become aware of the fact and begin your contemplation by a mental note, "reflecting". Then proceed with the contemplation of rising and falling. When getting up from the bed, mindfulness should be directed to every

detail of the body's activity.

Each movement of the hands, legs and rump must be performed in complete awareness.

Perform the acts of washing the face or taking a bath in their order and in complete awareness of every detailed movement; for instance, looking, seeing, stretching, holding, touching, feeling cold, rubbing.

In the acts of dressing, making the bed, opening and closing doors and windows, handling objects, be occupied with every detail of these actions in their order.

You must attend to the contemplation of every detail in the action of eating:

When you look at the food, "looking, seeing"

When you arrange the food, "arranging"

When you bring the food to mouth, "bringing"

When you bend the neck forward, "bending"

When the food touches the mouth, "touching"

When placing the food in the mouth, "placing"

When the mouth closes, "closing"

When withdrawing the hand, "withdrawning"

Should the hand touch the plate, "touching"

When straightening the neck, “straightening”
When in the act of chewing, “chewing”
When you are aware of the taste, “knowing”
When swallowing the food, “swallowing”

While swallowing, should the food be
felt touching the sides of the gullet, “touching”.

Perform contemplation in this manner each
time you partake of a morsel of food until
you finish the meal. In the beginning of the
practice there will be many omissions.

Never mind. Do not waver in your effort.
You will make fewer omissions if you persist
in your practice. When you reach an advanced
stage of the practice, you will also be able to
notice more details than those mentioned here.

In the olden days all the Buddhas and
Arahats attained to Nibbāna by this *vipassanā*
ñāṇa Path and Fruition. They could not go to
Nibbāna without *vipassanā* *ñāṇa* Path and Fruition.
In the case of attainment of Path, Fruition and
Nibbāna while listening to or hearing the dhamma,
they have to contemplate a little *vipassanā*.

Therefore, *Vipassanā* Insight is the Main Road
of the Buddha, Arahats and Ariya Nobles leading
to Nibbāna. Hence you may fully practise and
quickly attain Nibbāna by the Magga and Phala
(the Path and Fruition).

Taungpulu Sayadaw's Vipassanā Insight Meditation

If the yogī knows sitting as ‘sitting’, vijjā knowledge will come to be; if not, avijjā ignorance will come to be. If he knows standing, going, sleeping, etc. vijjā knowledge will come to be; if not, avijjā ignorance will come to be.

If the yogi contemplates and knows eating as ‘eating’, drinking as ‘drinking’, etc. vijjā knowledge will come to be; if not, avijjā ignorance will come to be. Similarly, if he contemplates and knows emptying the bowels and urinating as ‘emptying the bowels’ and ‘urinating’, vijjā knowledge will come to be; if not, avijjā ignorance will come to be. In the same way, all the actions must be contemplated and known. Herein, the terms ‘avijjā, ignorance, delusion’ are of the same meaning; the terms ‘vijjā, knowledge, amoha wisdom’ are of the same meaning.

If avijjā ignorance comes to be, the saṅkhāra formation of good and evil deeds, etc. will continue and samsāra round of rebirth will be long. Only when vijjā knowledge comes to be, the avijjā ignorance ceases; if the ‘avijjā ignorance’ ceases, the saṅkhāra

formation of good and evil deeds, etc. ceases and samsāra round of rebirth stops.

Therefore, whenever seeing, hearing, smelling, eating, etc. come to be, they should be contemplated so as to become vijjā knowledge. Other speaking, keeping quiet, breathing out, breathing in, falling and rising of the stomach, anger, stingy etc. of body, verbal and mental actions must always be contemplated. Then only vijjā knowledge comes to be and if he is unable to contemplate, avijjā ignorance will come to be and caught in samsāra, cycle of rebirths.

Any worldling who discerns mind and matter can live happily as an arahat. But, being a worldling, he can live happily for a moment. On discerning rightly mind and matter, 62 wrong views will not come to be.

Therefore, one who discerns rightly mind and matter can abandon sakkāya ditthi personality-beliefs and can gain pure knowledge.

Hence, whenever seeing, hearing, smelling, eating, touching, knowing, whatever doing, buying, selling, farming, cultivating, etc. should be contemplated steadfastly without forgetting any of them.

Mogok Sayadaw's Vipassanā Insight Meditation

There are five things to do before practising vipassanā meditation.

1. You should offer yourself to the Buddha during practising meditation saying “May I offer myself, Ven. Sir.”
2. If you have done wrong physically, verbally and mentally to the teachers, parents, you should apologise to them so as to get rid of your sins.
3. You should send your loving kindness to guardian devas of persons, houses, towns, Sāsana Teachings and all beings to be healthy and happy. You should state thus:
4. “May all my wholesome offerings done in previous and present existences conduce to the attainment of the Path, the Fruition and Nibbāna.”
5. “I have died in many existences. I must practise vipassanā meditation before I die in this existence.”

You must be mindful of death.

Calm meditation should be practised just to get concentration of mind. After getting

concentration, you should change to the practice of Vipassanā Insight. It means directing your mind and contemplating the characteristic of appearing and vanishing of matter and mind.

You should sit cross-legged to meditate. Don't bend your waist forward, backward and sideward; sit up straight. Don't let your body feel stiff; sit in relaxed position. Don't press the leg over another; take the position in which you can sit longer. You can use any posture (sleeping, sitting, standing or going) you prefer. But the sitting posture can produce concentration easily.

Then you breathe in and breathe out regularly. If you do violently and quickly, you will be tortured at the same time. Therefore you should breath in regularly and sufficiently.

Concentrate at a place you prefer (1) at the tip of the nose. (2) upper lip. (3) chest. Know the touching of the in-breath and the out-breath without missing anything. Don't let your mind go to any object. When breathing in and breathing out use your nose. When breathing, you need not differentiate left or right nostril. It is essential only to gain concentration of mind. When you breath in you should know first the tip of the nose, middle the chest and the end navel. When breathing out, you should know first the navel, middle the chest and the end the tip of the nose.

By knowing in this way you will get concentration of mind. The samādhi concentration can be established within 15 minutes.

In thus breathing, the breathing is matter, knowing is mind; such differentiating is called nāma-rūpa pariccheda ñāṇa. In terms of purification, it is called diṭṭhi visuddhi, the purification of view. You should contemplate directly the object and mind; don't think of anything, don't let other objects come in and control your mind.

When the concentration of mind is strong enough you should change to Vipassanā Insight. Vipassanā Insight means contemplating the nature of mind and matter. This body (group of existence) appears and vanishes since rebirth till death. After contemplating longer in a sitting posture, the matter will change and the feeling may occur. When stiff you should know that they appear and vanish. If you wish for changing you should contemplate your wish to bend, to stretch, to change, to move. Then contemplate again the absence of bending, stretching, changing and moving. If you hear a sound, you note hearing. If anything appears note appearing and vanishing.

You will understand the appearing and vanishing. If you concentrate with one-

pointedness of mind you will realize the sense of suffering, and the sense of not self more and more. By contemplating again and again, you will feel aversion and dislike your body, desire for deliverance, fear to come across suffering in old age, sickness, and death. Moreover, greed, hatred and delusion will be lesser and lesser gradually. You should practise till the end of appearing and vanishing.

By contemplating the appearing and vanishing, matter and mind will be discerned; the cause of matter and mind will be discerned too. The cause and effect will be discerned. This is paccayapariggaha ñāṇa. The contemplation of impermanence, suffering and not self is sammāsana ñāṇa. The appearing and vanishing of matter and mind is udayabbaya ñāṇa. Realization of the only disappearing is baṅga ñāṇa. Realization of danger is bhayañāṇa. Realization of the defects is ādīnava ñāṇa. Realizing of the tiredness is nibbidāñāṇa. Realization of impermanence, suffering and not self distinctly is paṭisaṅkhā ñāṇa. Realization of the indifference is saṅ-khārupekkhā ñāṇa. Realization of suitability of former and later ñāṇa knowledge is anuloma ñāṇa. Thus ñāṇa knowledge will come to be.

Thus the stages of ñāṇa knowledge will come

to be and the Path, Fruition and Nibbāna will be attained.

Pyaymyo Nibbinda Tawya Sayadaw's Vipassanā Insight Meditation

How to sit

Man should sit cross-legged, woman should sit decorously with feet touched underneath. Keep the body upright. If they sit for one hour, they should do so without standing. After one hour, lie for one hour, walking for one hour, standing for one hour and meditate in turn. By thus meditating in turn, they can meditate for a long time. In sitting posture, the yogī should place right palm on left palm.

How to meditate

Meditate on out-breath and in-breath. If the feeling such as tiredness, biting appear, try to bear the pain. If you concentrate on out-breath and in-breath, several kinds of feeling will disappear.

Paṭhama Catukka (First 4 Factors)

While concentrating meditation, even though the signs of Calm and Path do not appear, don't give up, but keep on concentrating.

If the yogī can sit and meditate for two or three hours long, the concentration is said to be gained. Don't like good object; don't worry if any object does not appear. Whether the object appears or does not appear, you should concentrate only on your work. If you can concentrate on the out-breath and in-breath, you will gain the best kind of concentration and it is also called (the first 4 factors) is gained.

The yogī who wishes to keep on meditating (the second 4 factors) should understand the slow and quick movement. Breathing slowly is called long and breathing quickly is called short. In the same sitting, there are slow and quick movements. The yogī should be able to concentrate for one or two hours. Thus the yogī gains (the Pathama Catukka).

The yogie who wishes to keep on meditating (the third 4 factors) should understand the beginning, the middle and the ending.

Knowing the belly is the beginning, touching the heart is the middle and touching the tip of the nose is the ending.

The beginning of out-breath is the belly, the beginning of in-breath is the tip of the nose. When the air touches the heart, the yogī will feel as if touching blowing the heart. Observe with care. If it is prominent, you will know it. If you

can meditate for one or two hours, the Paṭhama Catukka is gained.

While meditating, the breathing may become gentle and cannot be seen at all. Even though you don't see, don't search for it. If you can stay for one or two hours as it is, the Paṭhama Catukka is gained.

Vipassanā Insight

After gaining Paṭhama Catukka (the first 4 factors), you may continue meditating or you may work for vipassanā insight, by contemplating out-breath and in-breath as "anicca anicca, impermanent, impermanent." While contemplating thus, the out-breath and the in-breath, and the matter will become powder. Some do not find any body except powder. If the matter appears, contemplate mind; when matter and mind are prominent, observe those matter and mind as anicca, impermanent; dukkha, suffering; and anatta, not self-- thus contemplate vipassanā insight. Then contemplate to find the Magga and Phala (the Path and Fruition) and Nibbāna. Don't turn back but continue the work.

Dutiya Catukka (the Second 4 Factors)

If you want to practise jhāna calm meditation, you may practise the second 4 factors.

First, you should release the out-breath and in-breath to make pīti interest. If the five kinds of pīti become clear, dutiya catukka is gained.

Then you should release the out-breath and in-breath to make sukha (happiness). If sukha (happiness) becomes clear, the dutiya catukka is gained.

Then you should release the out-breath and in-breath to make saññā (perception) and vedanā (feeling) clear. If saññā (perception) and vedanā (feeling) become clear, dutiya catukka is gained.

Tatiya Catukka (the Third 4 Factors)

The yogī must breathe in and breathe out with the determination: 'I will try my best to be aware of the mind inside my body'. Not long after, he will be aware of a feeling of sukha (happiness), saññā (perception) and vedanā (sensation). It means that he is being aware of his mind. Thus he reaches the first phase of Tatiya Catukka.

The yogī then breathes in and breathes out with the determination: 'I will make the mind in my body happy.' Not long after, he will feel so happy that he might find it difficult to remain

physically calm. This means that he reaches the second phase of Tatiya Catukka.

Then the yogi goes on breathing in and breathing out with the determination: ‘I will try to be vividly aware of the mind inside my body.’ His mind will soon become clear, and he will become so happy that he finds it difficult to describe it in words. He comes to know that if mind is kept inside the body it does not wander about and the body stays still like a piece of rock. Thus he reaches the fourth phase of Tatiya Catukka.

Then the yogi breathes in and breathes out with the determination: ‘I will keep the mind away from demeritoriousness.’ He will find the mind free from unwholesome hindrances and discover mental calm and clarity. This means that he reaches the fourth phase of Tatiya Catukka.

Catuttha Catukka (the Fourth 4 Factors)

Then you should release the out-breath and in-breath concentrating on one of the five groups of existence. Soon, how they are impermanent will occur. This is how the Catuttha Catukka is gained.

Then you should release the out-breath

and in-breath to free the mind from the pleasantness. Then the mind free from the pleasantness will occur. This is the how Catuttha Catukka is gained.

Then, you should release the out-breath and in-breath to cease the five groups of existence. Then they cease and the knowledge of coolness will arise. This is how the Catuttha Catukka is gained.

Then, you should release the out-breath and in-breath to abandon the five groups of existence with defilements. Then, the knowledge will arise. If the yogī's mind runs into Nibbāna, the Catuttha Catukka is gained. (Here end 16 developments).

Kathit-waing Sayadaw's Vipassanā Insight Meditation

Concentrate the mind on the breast after closing your eyes. Then you should contemplate whatever occur there. There are five kinds of occurring: namely, hotness, coldness, moving, suffering and pleasant. The occurring is matter; the knowing is mind; mind is not in the matter; matter is not in the mind. Know whatever occur. Thus you should contemplate with mind so as to meet whatever occur.

In five kinds of occurring, hotness and coldness are opposite; pleasantness and suffering are opposite.

If one thing occurs, the other cannot do so. The things which can occur at the same time are hotness, moving, suffering; hotness, moving, pleasantness; coldness, moving, suffering; coldness, moving, pleasantness.

When hotness occurs, there may be hotness of any kind, namely: little, much, increasing, decreasing and stopping. Whatever hotness it is, the movement will follow. If it is unbearable, suffering will come to be; if it is bearable, the pleasantness will come to be.

Whatever cold it is, movement will occur. If it is unbearable suffering will come to be; if it is bearable, the pleasantness will also come to be.

Even though three groups may occur, if hotness is prominent contemplate the appearing and vanishing of suffering. If the pleasantness is prominent, contemplate the appearing and vanishing of pleasantness. Don't make the unimportant thing to occur. Only when it appears, contemplate at the present movement.

If you sit, you should do for a long time to see the appearing and vanishing. Don't change your posture very often, instead sit for a long time. Determine to sit for half or one hour and contemplate on. If you contemplate

long, you will surely see the appearing and vanishing.

While concentrating your mind on the five kinds of occurring a little longer, the lower part of the body will become hot. If you feel the heat, the reflection of it is also included. The vapour will also arise. The reflection will begin from the lower part of the body and rise upward slowly. The heat will bake, the wind will blow and a lot of changes will occur on the body. The yogi should contemplate the prominent elements successfully.

When the heat is prominent, contemplate heat, knowing perishes; when the coldness is prominent, contemplate the coldness, knowing perishes, etc. Thus the occurring and the knowing of it will become more prominent. This is the advantage of sitting for one hour.

When dullness occurs, contemplate it, knowing perishes; when pain occurs, contemplate it, knowing perishes. Whatever coldness, happiness occur, contemplate it, knowing perishes. If you contemplate thus you will see the dhamma.

If you do not see anything, you should contemplate the movement of the air when breathing. When breathing in, the abdomen will rise; when breathing out, the abdomen will fall. Concentrate the mind on the thigh.

When breathing in and the air goes out, you may find the occurrence of reflection on the thigh. Together with the progress on the thigh, the heat will flow throughout the middle of the thigh, knee, leg and ankle till the end of the feet. Thus many things occur in the lower part of the body. This is the note with reference to the breathing.

Contemplate when sleeping, walking too. When walking by the left leg, place your mind on it, and contemplate up forward down. When walking by the right leg, place your mind on it, and contemplate up forward down.

If the path is short, take a walk about ten times; if it is long, take a walk about five times. Then stop about two minutes. Then continue the walk. After taking a walk about five or ten times, stop two minutes.

While you are walking, if you cannot walk any more, go to bed, cover your body with a blanket or a robe, close your eyes, concentrate your mind on the top down to the feet.

You will find hot feeling in the evening. In summer you will get more sweat.

Moreover, when you bend and stretch your hand, you should note and do so. You

should note also your body and bend and stretch it. Don't forget; if you forget, bend and stretch it again. Whatever you hold, you should do so slowly.

When you take a bath, the hotness will disappear and coldness will come to be and note it.

When you are eating or drinking tea, if you touch, place your mind on it. If you put the food in the mouth and chew it, place your mind on it and note. Note the movement of the mouth, the opening of it. The mouth opens due to the wind. If the mouth opens again and again, the heat comes to be.

When the heat and mind combine, many kinds of occurrence appear. Contemplate them, the appearing and vanishing. The hotness is appearing and vanishing; the coldness is appearing and vanishing; the movement is appearing and vanishing.

If you can see strongly, you can realize Nibbāna with the Path and Fruition, Magga and Phala; you can become sotāpanna, sakadāgāmī, anagāmī and arahat.

Whatever you do, don't forget to note. If you forget, the noting will become slack. Whatever occur you should know. Occur at the beginning, knowing in the middle and perishing at last.

If you want to see Nibbāna with the Path and Fruition, contemplate strongly in the body.

Don't get sleepy; if you can note 60 times in one minute, you will see Nibbāna at the end of noting mind.

Waybhū Sayadaw's Vipassanā Insight Meditation

The out-breath and the in-breath are always blowing out and blowing in at the tip of the nose. Kāya pasāda, the body element at the tip of the nose is being touched. The in-breath and the out-breath touch. The touching with that body element is merely matter and knowing is the mind. Watch at your nose with knowledge. The touch of the in-breath and the out-breath should be known. You must be noting to know. If you know the touch thus, (lobha, dosa,moha) greed, hatred and delusion will not come to be; and extinguish.

Vipassanā insight means contemplating on the present. It is not possible to contemplate before the in-breath and out-breath touch the nose. It is not possible to contemplate after touching and knowing. You should contemplate the present in-breath and out-breath to know

touching'. When you know the touching, you will understand that there are only matter and mind; there are no 'I' 'other' 'man, woman'; you need not ask other people; you will understand yourself.

When you know the touching, your knowledge will be clear and right view can come to be. When you know thus the touching, you will also know matter and mind with knowledge. The knowledge knowing thus is called nāmarūpa pariccheda nāṇa, knowing matter and mind.

You should contemplate and see the appearing and vanishing at the tip of the nose touching and disappearing. When seeing thus continuously, vipassanā insight concentration will develop gradually, you will see the appearing and vanishing not only at the tip of the nose but also over the whole body. Then you will know (anicca) impermanence, (dukkha) suffering and (anatta) selflessness. You need not utter any word. Vipassanā work means contemplating on the touching and knowing points. If you are contemplating thus, you will make a progress day after day and know automatically. Then the Path and Fruition (Magga Phala Nāṇa) will come to be while contemplating touching and knowing.

If you want to abide in the attainment (phalasamāpatti), you have to look back your

vipassanā insight path. Phalasamāpatti is like your home.

So, you should contemplate touching and knowing diligently to attain the Path and Fruition (Magga and Phala Nāna).

Anāgan Saya Thet Kyi's Vipassanā Insight Meditation

At first you should pay homage to the Buddha, Dhamma, Samgha, Teacher, Parents and the persons to whom you have done wrong. After that you should observe any kind of moral precepts (sīla) and distribute loving-kindness to all living beings. After that you should ask the Buddha to give meditation and you should sit longer.

The yogī should establish samatha concentration at first. He should breathe out and breathe in naturally and place on the tip of the nose. He should be careful to contemplate to know whenever touching out-breath and in-breath.

With the hope of closing the doors of (apāya) the four lower worlds, he should contemplate energetically. If he is tired so much, he can repair to his place.

When contemplating for a long time, a mark or a sign will appear. When contemplating, the out-breath and in-breath will appear like a wind gutter. The out-breath will come out one span, one cubit. The in-breath will reach nasal. The out-breath and in-breath will appear like a wind gutter. The out-breath will come out one span, one cubit. The in-breath will reach nasal. The out-breath and in-breath at the nose are white like smoke mixed with fine grains of gold-dust, silver dust, sometimes with pearls-- appear to some yogīs. If the concentration (*śamādhi*) is mature, the small pearls become bright and with that light even the things can be seen. If the mark or sign disappears, he should recontemplate the out-breath and in-breath. He should not be contented and think highly of himself; it will disturb the work of meditation.

Various kinds of signs or marks found are called (uggaha nimitta) the uprising objects. In order to see a prominent sign or mark about the size of a lady nut, a bael at a place one cubit in front of the nose, contemplate the (*ānāpāna*) breathing exercise. At first, you will think that the sign or mark may come or disappear. Later, it will not disappear and you can see it even with your eyes. But, you should close your eyes and should see with your mind. If you look again and

again, your concentration will be firm and the sign will be brighter and cooler than the sun and the moon. That sign will stay in front of you. That sign is called (paṭibhāga nimitta), the last object of samatha.

If you keep on observing that sign, it will become more and more prominent. It will be quiet, cool and calm, and (pīti) rapture will come to be. When (pīti) rapture happens, happiness also comes. When happiness happens, one-pointedness of mind will be firm. Then you will not see any object except the (patibhāga nimitta) sign. Thus the first jhānajavana citta comes to be complete with five parts (vitakka, vicāra, pīti, sukha and ekaggatā). The yogī observing that patibhāga nimitta gets First Jhāna.

You should practise not only ānāpāna but also to get whatever calm samatha at first.

Contemplation of Vipassanā Insight

If you see the said (uggahanimitta) sign for a long time, the concentration of mind is fairly strong. In order to meditate vipassanā insight meditation, you should pay homage to the Buddha, Dhamma and Samgha, observe the moral precepts just as doing before

meditating Ānāpāna breathing exercise. You should cultivate your great confidence to get *vipassanā* insight. Then sit as you can for ten minutes and contemplate the touching of out-breath and in-breath, appearing and vanishing as *anicca* impermanence.

After 10 or 15 minutes, put your mind on the top of your head. You will see a cold or warm spot about the size of a kyat on the top of the head. Don't drive your mind away. The object on the head will move and develop and become gentle. It cannot be seen with eyes.; it is seen with mind.

While contemplating matter and mind, the stages of *ñāṇa* knowledge, such as *nāmarūpa* pariccheda *ñāṇa* will appear and attain the special dhamma.

Nyaunglun Sayadaw's Vipassanā Insight Meditation

A monk should be well equipped with discipline of monks and a layman at least with five precepts; he should be free from cares. After that he should pay homage to the image of the Buddha or imagine with mind or ask meditation from meditation teacher respectfully. Then he should offer himself to the Buddha or to the

meditation teacher. After that he should pay homage to the Buddha, Dhamma, Samgha and the teacher and meditate in a secluded place.

At first sit cross-legged, spread the carpet underneath; don't press your legs; neither bend your waist nor stretch it but sit at ease and straight. Women should kneel flat sitting on the legs, spread both hands and put the ends of the palms closely. Close your eyes and cover your face with a towel or clothing, etc. Then contemplate with care the out-breath and in-breath touching at the nose. You should try to contemplate "going out" if going out, "coming in" if coming in, without letting your mind wandering about. This is the first stage.

By practising thus, even though you can make the out-breath and the in-breath prominent, if the signs do not appear, you should practise further. You should contemplate the out-breath and in-breath as they are long or short, mindfully from the beginning to the end thus, "out-breath know know" "in-breath know know". If the out-breath and the in-breath end with "one knowing" contemplate "know"; if they end with "two knowing", contemplate

"know know". If they end with three knowing, contemplate "know know know". Thus contemplate "know" from the beginning to the end continuously. This is the second stage.

If you contemplate thus, the out-breath and the in-breath will become prominent. Even though prominent, if the signs do not appear, keep more mindfulness and contemplate the beginning, the middle and the end of the out-breath or those of the in-breath to become prominent. The beginning of the out-breath is the navel, the middle is the breast, the end is the nose. The beginning of the in-breath is the nose, the middle is the breast, the end is the navel. If the yogī keeps his mind on the nose where the out-breath and the in-breath touch, he can see clearly the beginning, the middle and the end of the out-breath and those of the in-breath.

Herein, in order to know the beginning, the middle and the end of the out-breath and the in-breath, he should not send his mind to the inside of the stomach nor to the outside; concentrate only on the nose and contemplate "know know know".

Even though the three stages are shown, the signs appear generally in the first stage. If they appear, the yogī needs not proceed with the second and the third stages. Only when the signs do not appear, he should proceed.

While practising this (*ānāpānassati*) breathing exercise, the unbearable suffering will appear at a place on the body of some yogis. Then stop contemplating out-breath and in-breath and concentrate on the severest part. As those feelings did not appear before, and they appear only just now, contemplate “anicca anicca anicca” impermanent impermanent impermanent, or contemplate “dukkha dukkha dukkha” suffering suffering suffering. As the pain is uncontrollable contemplate “anatta anatta anatta” uncontrolled uncontrolled uncontrolled. Out of the three characteristics, the yogi will see the appearing and vanishing clearly and the *udayabbaya* *ñāṇa* will appear. From that knowledge, the higher knowledge will appear and even (magga and phala) the Path and the Fruition will be attained.

Shwe Udaung Taung Sayadaw's Vipassanā Insight Meditation

To practise Meditation, the yogi should offer himself to the Buddha, Dhamma and Samgha and the Meditation teacher. He should sit in upright posture.

A yogi should concentrate his mind on the tip of the nose and breath in and breath out. Whenever breathing, the touching should

be known. Just as the two boats are rowing “the yogī should contemplate the two boats” means “the touching boat” and “the knowing boat”. As “the touching boat” does not pass over “the knowing boat” “the knowing boat” does not pass over “the touching boat”. The two boats must row together. No sooner the out-breath and the in-breath touch, the yogī must contemplate and know. This is the meaning.

If the yogī is contemplating to know truth as above, he will see that there is neither person nor being nor man nor woman, that there are only matter and mind. Then there is no liking, nor enjoyment, nor clinging and he will attain (Magga) the Path and free from (lobha, dosa and moha) greed, anger and delusion.

Note: The Ven. Shwe Udaung taung sayadaw phayagyi who is living in Shwe Udaung taung tawya, southwest of Inlay Lake, Nyaung Shwe Township, Southern Shan State, learned meditation from the Ven. Sayadaw U Medhāvī of Nyaunglewin Tawya Kyaung. So, Shwe Udaung taung Sayadaw's Meditation Method is the same as Nyaunglewin Sayadaw's.

Here ends the various methods of Meditation.

CHAPTER 16

ARIYAS, THE NOBLE ONES

An Ariya is one who is free from moral defilements. His life is a life lived profitably. He is on the right path to attainment of Magga-Phala Insight. He is morally pure. There are 4 kinds of Ariya, namely:

- (1) Ācāra ariya,
- (2) Dassana ariya,
- (3) Liṅga ariya, and
- (4) Paṭivedha ariya

One (either a human being or an animal) who is well-established in Ariyaship practice is called Ācāra Ariya. Dassana Ariya is one whose appearance and deportment generate a feeling of respect and veneration. Liṅga Ariya is a person who, despite moral lapse he or she might have, is wearing a bhikkhu robe. Paṭiveda Ariya is one who has already attained Magga and Phala Insight, like the Buddha, Pacceka Buddhas and the Buddha's Disciples.

It is because of these qualities that Ariyas deserve veneration.

(a) Layman Ariyas

1. Tapussa and Ballika, the two brothers

The two brothers were sons of a wealthy trader of Asitañjana town. Of the two the elder was called Tapussa and the other Ballika. They got the opportunity of paying homage to the Buddha while the latter was just beginning his Eighth Contemplation at the foot of a tree. They donated cakes and drinking water to the Buddha. They learnt a discourse delivered by the Buddha and got established as followers of the Buddha and the Dhamma.¹ The Buddha gave them eight strands of his hair as a sacred parting gift. They enshrined them in a pagoda which they built at the gate of Asitañjana town. The pagoda emitted colourful lights (attributable to the power of the Buddha's hair strands).

The Buddha, while he was residing at the Jetavana monastery, bestowed on the two brothers the Title of Etadagga for their being the first and foremost lay followers of the Buddha and his Teaching.

It was during their trading trip that the two brothers met the Buddha who was then staying at

1. The Buddha and the Dhamma were only two of the Three Gems; the Saṅgha, the rest of the Gems, was not yet in existence then.

Rājagaha. The Buddha gave them a Dhamma talk. The elder of the two gained sotāpatti insight and became an Ariya. The younger brother became an Ariya with six supernormal powers but only after becoming a bhikkhu. These are the distinguishing virtues of the two brothers.

2. Anāthapindika

Anāthapindika's childhood name was Sudatta. His father was Sumana, a rich man in Sāvatthi. He took delight in giving away rice-food to the poor and destitute, so he was widely known as Anāthapindika.

The following are the virtuous qualities that made him deserve veneration.

Anāthapindika donated the Buddha a monastery worth many millions in silver coins. He spent almost half that much on a formal ceremony held for a full three months to consecrate the monastery. He was a man who became a Sotāpatti Ariya after hearing a Dhamma talk by the Buddha at Rājagaha where he had come to pay homage to the Buddha.

He made the following donations every day:

- alms-food offered by lot to 500 bhikkhus;

- alms-food offered to 500 bhikkhus on such special days as the Waxing day and Waning day;
- alms-soup offered by lot to 500 bhikkhus;
- alms-soup offered by lot to 500 bhikkhus on such special days as the Waxing day and Waning day;
- daily alms-food to 500 particular bhikkhus;
- alms-food for those 500 newly arrived bhikkhus;
- alms-food for 500 bhikkhus who are on a journey;
- alms-food for 500 ailing bhikkhus;
- alms-food for 500 nursing bhikkhus;
- accommodations for 500 bhikkhus.

The Buddha bestowed on him the title of the Greatest among Those Who Have Great Zeal for Donation.

Anāthapindika liked the Anāthapindika sutta very much. He lived, abiding by the admonition of Venerable Sāriputta and Venerable Ānanda. When he died, he was reborn as a deva in the Tusitā deva realm.

3. Citta the rich man

Citta, the rich man, was born in Macchikāsanda town. He was the son of a rich man. The following are the virtues for which he deserves veneration.

At the time of his birth a wonderful rain of flowers of five different colours poured down all over the town covering it with a knee-deep bed of flowers. Citta donated a monastery for Venerable Mahānāma, one of the Buddha's Five Disciples. He offered him the four requisites for a bhikkhu. Venerable Mahānāma thera, knowing that Citta was intelligent enough to understand the Dhamma, taught him "12 Sense-bases". Citta, who had in his previous existences acquired a good knowledge of the nature of Saṅkhāra dhamma, attained Anāgāmiphala Insight not long after practising vipassanā insight meditation.

When he went to the Buddha to pay homage he took with him three-thousand bhikkhus and lay people, assuring that they did not need to bother about food and accommodation on the journey. They were provided with food and accommodation by devas at every stop on that long journey. When he got to the Buddha's monastery he made a huge donation to the Buddha and the members of the Samgha and this made the people regard him with astonishment and admiration for him. He told the Buddha that though he had spent a month on the journey and a month at the Buddha's monastery he

had not got the opportunity of making a donation to the Buddha and that he had had to content himself only with offering devas' gifts to the Buddha; he wanted to donate his own things. So saying he offered the Buddha all that he had carried in 500 carts.

The Buddha said to Venerable Ānanda:

“Ānanda, Citta the rich man has a firm faith in the Buddha, the Dhamma and the Saṅgha. One who has such a firm faith has the habit of donating wherever he or she is.

The Buddha bestowed on Citta the title of the Greatest Lecturer in the Dhamma.

He was an anāgāmī who enjoyed the act of giving away things in charity and practising the Dhamma.

4. Hatthakālavaka

Hatthakālavaka was the son of King Ālavī. He was worthy of veneration because of the following commendable qualities he possessed.

He was an anāgāmī and was well-versed in Tipiṭaka. He had five-hundred people practising the Dhamma together with him. The Buddha, seeing these people living together in a well-disciplined way, asked Hatthakālavaka how he managed to keep them living together in a well-disciplined and peaceful way. Hatthakālavaka replied:

"I keep them together in a well-disciplined and peaceful way-

- (1) by giving away gifts to those who want gifts;
- (2) by talking sweetly to those who want to hear sweet words;
- (3) by giving help to those who need help in getting their work done;
- (4) by treating them as my equals."

The Buddha bestowed on Hatthakālavaka the title of the Greatest in respect of supporting friends in four supportive ways.

5. Prince Mahānāma

Mahānāma was a descendant of a royal family of Kapilavatthu. He was the brother of Venerable Anuruddha. He had the following commendable qualities.

Hearing that the Buddha and his disciples were having difficulties about alms-food, he made a daily donation of alms-food and some kind of medicinal eatables for a year. After a year he told the Buddha that he wanted to donate for more years. The Buddha told him that he had donated enough. His act of donation earned him the country-wide reputation of one who made a generous donation to all the members of the Samgha coming to him.

The Buddha bestowed on him the title of One Who Surpasses All Others in the Act of Donating Alms-food and Medicinal Eatables to Members of the Samgha.

Mahānāma was a man who became a Sotāpanna soon after he paid homage to the Buddha.

6. Ugga

Ugga was a descendant of a wealthy family in Vesālī. He had the following commendable qualities.

When the wish to see the Buddha arose in his mind, the Buddha did come to him. He offered the Buddha and his disciples many kinds of delicious food.

He said to the Buddha: "Venerable Sir, you say that one who donates good things gets good benefits. I now want to donate such good things as delicious food and good things for you to sit on". The Buddha agreed to accept his donations. From that day onwards he made similar donations to the Buddha and his disciples.

The Buddha bestowed on him the title of One Who Surpasses All Others in Donating Good Things to the Buddha and his disciples.

Commendable Qualities of Ugga

The following were commendable qualities of Ugga:

- (1) An absolute faith in and a feeling of deep veneration for the Buddha grew in him the instant he saw the Buddha.
- (2) He became an *Anāgāmī* at the very first time he saw the Buddha.
- (3) He gave away his wife in marriage to a man as an act of donation but his mind remained as calm and unruffled as ever.
- (4) He regarded all his possessions as belonging to venerable ones, too.
- (5) He took care of Noble Ones with respect.
- (6) He listened respectfully to the teachings of Venerable Ones, and often he himself would teach the Dhamma.
- (7) Though devas came to him and talked with him, it did not make him feel conceited.
- (8) He was an *Anāgāmī*.

7. Uggata the Rich Man

Uggata, the rich man, was a native of Hatthigāma village.

Once the Buddha was residing in a garden. At that time Uggata was also in the same garden. He had been enjoying a good time for seven days with intoxicating drinks and dancing girls. He felt greatly ashamed of himself at the sight of the Buddha and became sober when he got near the Buddha. The Buddha taught him the Dhamma, at the end of which he became an Anāgāmī.

From that day onwards Uggata spent the rest of his life making donations to members of the Samgha. He kept on donating in this way with a steadfast faith in the meritoriousness of donation despite some devas' attempt to dissuade him from donating.

The Buddha bestowed on him the title of the Greatest in Supporting the members of the samgha with a constant faith.

Eight venerable qualities of Uggata the rich man

- (1) He got an absolute faith in the Buddha the instant he saw the Buddha. He quit drinking for the rest of his life.
- (2) He became an Anāgāmī Ariya just after he got the first opportunity of hearing the teaching of the Buddha. He practised Brahmacariya and observed the Five Precepts with a complete faith in the Buddha's teaching.

- (3) Though he gave away his wife in marriage to another man, it did not affect his mind in any way.
- (4) He was always prepared to share all his possessions with the Noble Ones who observed Moral Precepts.
- (5) He treated members of the Samgha with deep reverence. He was in the habit of listening respectfully to a bhikkhu teaching him the Dhamma. When there was no bhikkhu teaching the Dhamma, he would himself teach the Dhamma.
- (6) He offered alms with no discrimination regarding the individual donee's level of moral virtue.
- (7) Though devas often came to make a contact with him and he had the opportunity of talking with them, yet he was not conceited.
- (8) He had no more craving for rebirth in any of the sensual abodes.

8. Surambattha the Rich Man

Sūrambattha the rich man belonged to a rich family of Sāvatthī. He had the following virtues.

He attained to Sotāpattiphala immediately after the Buddha had taught him in a way suitable to his temperament. His faith and confidence in the Buddha remained as firm as ever though it was tested by Māra deva in the guise of the Buddha. So the Buddha bestowed on him the title of the Greatest among Buddha's disciples who had a firm faith in the Buddha.

9. Jīvaka the physician

Jīvaka was the son of a prostitute of Rājagaha. He was adopted as a son by Prince Abhaya. He had the following virtues.

He was an expert in medicine. He served as a royal physician to King Bimbisāra. A mild form of laxative given by him to the Buddha brought relief to the Buddha. He let the Buddha stay in a monastery in his mango garden. He denied himself a set of good-quality clothes, and instead he donated them to the Buddha. He donated one-thousand articles of clothing likewise to members of the Saṅgha. The Buddha bestowed on him the title of the Greatest of his disciples who had a firm faith in the Buddha.

10. Nakulapitu the Rich Man

Nakulapitu the rich man belonged to a rich family of Susumāragira. Nakulapitu and his wife

Nakulamātu were so called because they were respectively the father and the mother of Nakula. Nakulapitu had the following virtues.

In his previous existences he had been a close relative of the Buddha: five hundred times each as father, younger uncle, elder uncle and maternal uncle of the Buddha. He had been such a close relative of the Buddha for so many lives in the past that when he saw the Buddha in a grove, he regarded him as his own son and talked with him in an intimate manner. The Buddha, knowing what Nakulapitu wished for, taught the Dhamma to him and his wife so that the couple attained to Sotāpattiphalā and became Sotāpatti Ariyas.

What the Buddha taught the couple was that if they wished to go on living a happy life together in their next existence, both of them must have-

- (1) Similar trust and confidence in the Buddha, the Dhamma and the Samgha;
- (2) Similar observance of Moral Precepts;
- (3) Similar deeds of donation; and
- (4) Similar wisdom.

Nakulapitu and his wife had the courage to speak out whatever they had in mind to the Buddha, because they were on very intimate terms with the Buddha, regarding him as their

own son. The Buddha bestowed on him the title of the Greatest of all the Buddha's disciples who were in the habit of talking with the Buddha in an intimate manner.

Rich Men with Inestimable Wealth

1. Jotika

He was born of a rich family of Rājagaha. He had the following virtues.

On the day of his birth and the day on which he was given his name all weapons shone forth with flames of light. The ornaments the people wore at the time emitted brilliant rays of light making the whole of Rājagaha shine with brilliance. Sakka, King of devas, brought into being a house for him on a very wide plot of land. There appeared a large seven-tiered mansion decorated with seven kinds of jewels. Seven jewel-studded fence-walls appeared, each behind the other and Padetha trees of plenty grew up between them. In the four corners of the plot there appeared four big pots of gold and four sugar-cane plants of gold whose stems were as big as those of palm-trees and whose leaves were all of gold. The entrance doors of the mansion were guarded by divine ogres.

King Bimbisāra honoured him by giving him a specially-made parasol as a symbol of his

status as a man of immense wealth. His wife named Satulakāyi was a native of a very far-away alien land not easily accessible to ordinary human beings. When she came to Jotika, accompanied by devas, she had brought with her only a very small amount of rice grown in her native land and three pieces of flintstone to be used in making fire for cooking. The rice and the flintstone were inexhaustible for the rest of her life.

Jotika entertained Prince Ajātasattu, son of King Bimbisāra, to a meal of rice, that extraordinary variety his wife had brought with her from her native land. He also gave this rice-meal to members of the King's royal guard.

Jotika told Prince Ajātasattu that no one on earth could take away any of his possessions or wealth without his consent.

He extended his hand for Prince Ajātasattu to take away his finger-rings if he could take them off. Ajātasattu exerted all his effort to take off the rings, but he could not take any of them off. When Jotika gave his consent, all the 20 finger-rings fell off by themselves. Ajātasattu's great greediness taught Jotika a great lesson in the nature of avarice.

Jotika became a member of the Samgha and eventually, through the practice of the Dhamma, attained to Arahatship. The Buddha praised Jotika for having no craving for his wealth and no lustful attachment to his wife. The Buddha delivered a Dhamma discourse, at the end of which many people became Sotapanna Ariyas.

2. Menḍaka the Rich Man

Menḍaka was born of a wealthy family of Bhaddiya. The name of wife was Candapadumā. His son was Dhanañcaya the rich man who was the father of Visākhā. His virtues were as follows.

As a result of his meritorious deeds in the previous lives, there appeared on the western side of his house compound many goat figures in gold, lying closely together. Out of the mouth of each figure there came out many articles of clothing, eatables, and pieces of gold and silver. Mendaka gave away these things to all the people who came to ask for them.

Mendaka was the chief of Bhaddiya's five most influential and powerful men. One day as he was looking skywards after cleaning up his 1250 paddy bins, a rain of extraordinary-quality paddy grains fell and filled up all the storage bins.

Those who had been his wife, son, daughter-in-law and servants in his previous lives were re-born to become his wife, son, daughter-in-law and servants in his present life.

The Buddha delivered a Dhamma discourse that suited Menḍaka's mental character. At the end of the discourse Menḍaka became a Sotāpatti Ariya. He held a great donation ceremony that lasted for 15 days.

Regarding Menḍaka's report to the Buddha about the heretics, the Buddha said, "Rich man, it is the nature of being human beings to turn a blind eye to their own faults. They are in the habit of making up stories about other's faults and spreading them about". At the end of this discourse many people became Sotapatti Ariyas.

3. Jatila the Rich Man

Jatila was born in Bārāṇasī. His mother was a very beautiful woman and his father a man with supernatural powers. His virtues were as follows.

While he was staying at a merchant's house as an adopted son, all the goods that had remained idle for 12 years sold well in a single day. The merchant said that Jatila was

a man of immeasurable worth who would live a happy long life. He married his daughter to Jatila and gave the couple a grand house to live in. When the house warming ceremony was held a big mound of gold emerged at the backyard. He was honoured with the White Parasol, the status symbol for a man of immense wealth.

"This mound of gold is the result of meritorious deeds by me and my youngest son," Jatila said. Leaving the mound of gold to be properly shared out among his three sons, he went to the Buddha and got ordained as a Buddhist monk. He zealously practised the Buddha's teaching regarding Buddhist monkhood, and within three days he became an arahat. His three sons donated alms-food to the Buddha and members of the Sangha for the whole half of the month. The Buddha said, "Bhikkhus, Bhikkhu Jatila has totally freed himself from craving for his mound of gold and for his sons". He delivered a discourse, at the end of which many people attained to Sotapatti-phala.

4. Kālavaṇiya the Rich Man

Kālavaṇiya was a poor man of Rājagaha. One day his wife cooked a sour soup of rice and vegetables. On that day Venerable Mahākassapa rose from his usual Buddhist practice of trance-like contemplation and looked around in his mind's

cye to see if there was someone he could help. He saw Kālavalīya in his mind's eye. So he went to the house of Kālavalīya and stood at its entrance for Kālavalīya to offer him alms-food.

Kālavalīya's wife offered all the soup to Venerable Mahākassapa. Mahākassapa offered all of it to the Buddha. The Buddha accepted just enough for him and shared the rest of it with members of the Sanigha at the monastery. Kālavalīya the poor man came to the monastery to ask for whatever remnant food there might be, and he got some of the soup.

Venerable Mahākassapa asked the Buddha what benefit would accrue to the donor from his deed of offering the soup to the Buddha. The Buddha said, "On the seventh day from now Kālavalīya will become a rich man". Kālavalīya overheard this and retold this to his wife.

On his tower of the city King Bimbisāra saw a convict who was about to be piercend with a stake as a punishment. At the sight of the King the convict ventured out a shout to the king asking for a meal. When the King got back to the palace he ordered his men to find someone who was brave enough to go to the site of execution and give the meal to the convict.

The site of execution lay in that outskirt of Rājagaha where very fierce ogres were roaming about so that no body dared go there. The king's men went about the city, offering a reward of one thousand kyats to anyone brave enough to take a meal to the convict in that dangerous part of the city. They did not find anyone brave enough, until the third round of tour of the city when the wife of Kālavaliya came up to carry out this dangerous undertaking. She dressed herself in man's clothes and went out, fully armed, to that place, taking with her the meal for the convict. On her way she was seen by an ogre. "Stop!" the ogre said threateningly, "You are now mine to eat".

"I am not yours to eat," the woman said, "I am the emissary of the King."

"Where are you now going to?", the ogre asked.

"I am going there to give the meal to that convict who is about to be pierced alive with a stake as a punishment," the woman said.

"Could you take a piece of news with you?"

"Certainly"

"Then," the ogre said, "you shout aloud all the way this piece of news: 'Kālī devī, daughter of Sumanadeva King and wife of Dīghatāla ogre, has given birth to a son.' There are seven pots of

gold buried underneath this tree. It will be yours as a fee for spreading the news about."

The wife of Kālavalīya did as the orgre told her to do. The news she shouted out was heard by Sumanadeva sitting at a deva meeting. He welcomed the news saying that a certain human being had brought them a very delightful piece of news. He allowed Kālavalīya's wife to take all the gold pots buried in all the area covered by the shadow of a tree, and he showed her that tree.

When Kālavalīya got to the site of execution she fed the meal to the convict. When the convict finished eating the meal, she cleaned his mouth with her hand, and this tender physical contact led him to seize hold of her hair-knot by his mouth. The brave woman cut her hair off from his mouth and came back to the king.

When she got back to the king, the king asked her if she had any proof that she had really given the meal to the convict. She said that her hair-knot she had taken off from the mouth of the convict was the proof of her having given the meal to him. She told the king all about the gold pots, and the king ordered his men to go and fetch them. The

king gave the gold pots to her and her husband Kālavaṇiya. He conferred on Kālavaṇya the title of Wealthy Man with all the insignia of a rich man.

(b) Lay-woman Ariyas

1. Sujātā, wife of a rich man

Sujātā was the daughter of a rich man of Seniya village near the Uruvela grove. Her son was Yasa and her husband was the rich man of Bārāṇasī. She had the following virtues.

One day whil^e the Buddha-to-be was staying underneath a tree, Sujātā offered him milk food in a gold cup, thinking that the Buddha-to-be was a guardian spirit of the tree. She prayed for her wishes to be fulfilled; and accordingly she gave birth to a son whom she had long wished for. The son was initiated into Buddhist monkhood.

At the invitation of her husband the Buddha went to her house to have alms-meal, accompanied by her son and other members of the Saṅgha. At the end of the Dhamma discourse delivered by the Buddha; she became a Sotāpatti Ariya then and there.

The Buddha bestowed on her the title of the Greatest of all first lay-woman disciples who

took refuge in the Buddha, the Dhamma and the Saṅgha.

2. Visākhā, the donor of the Monastery for the Buddha

Visākhā was the daughter of the rich man Dhanañcaya, the son of the rich man Menḍaka of Baddiya town and Sumanadevī. She had the following virtues.

At the age of seven, under the guidance of her grandfather, she, together with her girl attendants had got the opportunity of welcoming the Buddha. The Buddha delivered a Dhamma discourse that suited her temperament. At the end of the discourse she attained to Sotāpatti Ariyaship and became a Sotāpanna at the tender young age of seven.

When she came of age and got married, she was honoured by King Kosala with his personal presence at the wedding ceremony. Before she left for the house of her mother-in-law, her father gave her 10 pieces of advice using the metaphor of fire. He gave her a highly expensive ornamental dress and a huge sum of money that could buy her five hundred cart-loads of fragrant powder. He also gave her five hundred servants, five hundred carriages drawn by the best horses and many kinds of useful things, each one hundred in number.

She told her father-in-law that she wanted to offer alms-food to members of the Samgha, and when the opportunity came she offered alms-food to the Buddha and the bhikkhus. At her urging, her father-in-law listened to the Dhamma discourse delivered by the Buddha. Her father-in-law and his wife attained to Sotāpatti Ariyaship and became Sotāpatti Ariyas. Her father-in-law regarded her as his mother.

What was remarkable about Visākhā was that she lived to a ripe old age of 120 years. Not a single strand of her hair turned grey despite her great age. She looked as beautiful as she did at 16. She was so beautiful that her youngish looks made it difficult for people to tell her from her children and grandchildren. She looked graceful in all her postures, such as lying down, sitting down, standing up and walking. She had such a combined physical strength of five great elephants that she could easily make an elephant tumble down over its side just by gripping its tusk between her two fingers.

Visākhā built a magnificent monastery at a great cost, and it was known as Pubbārāma monastery. The construction of this monastery under the supervision of Venerable Moggalāna took nine months. The consecration ceremony for the monastery was held for four months.

From that day onwards Visākhā held her donation ceremonies for the Buddha and bhikkhus at the monastery. Even the robes donated to the youngest member of the Samigha were worth one thousand silver coins. Bhikkhus were offered bowlfuls of Catumadhu, a kind of delicacy containing four medicinal ingredients.

In the monastery donation ceremony Visākha said jubilantly, "I have got all my wishes fulfilled."

Every morning she would offer alms-food to members of the Sanigha and in the afternoon she would offer them refreshing drinks, butter and medicines.

The Buddha bestowed on her the title of the Greatest of all women who enjoyed making donation.

3-4. Khujuttarā and Sāmāvatī

Khujuttarā was the daughter of Ghosaka the rich man's guardian. She was called Khujuttarā because of her bent back.

Sāmāvatī was the daughter of Bhaddavatiya, the rich man of Bhaddiya. Khujuttarā and Sāmāvatī had the following virtues.

Sāmāvatī was adopted by Ghosaka as his daughter. She was made queen by King Udena.

One day while the Buddha was sitting together with his disciple bhikkhus at a florist's house, Khujjuttarā came to that house to buy flowers. There she gave her help in the donation of alms-food to the Buddha and his disciple bhikkhus. She learnt by heart all that the Buddha taught, and at the end of the teaching by the Buddha she became a Sotāpatti Ariya.

Khujjuttarā came back to queen Sāmāvatī and shared the Buddha's teachings with her and her five-hundred attendants. They all became Sotāpatti Ariyas.

Sāmāvatī and her attendants were set against one another by queen Māgaṇḍī. They managed to remain unaffected by contemplating mettā, but at last Sāmāvatī was burnt to death. It was the result of her bad deed in her previous existence.

The Buddha bestowed on Khujjuttarā the title of the Greatest of those female disciples who possessed wide knowledge and on Sāmāvatī the title of the Greatest of those female disciples who lived a life absorbed in mettā contemplation.

5. Uttarānandamātā

Uttarānandamātā was the daughter of Puṇṇasīha, a worker, and Uttarā of Rājagaha. She had a son by the name of Nanda. Her virtues were as follows.

One day while her father Punnasiha was ploughing his field, pieces of earth turned into pieces of gold as a result of his meritorious act of donating face-washing water and a tooth-cleaner and of his wife's offering of alms-food to Venerable Sāriputta who had come to his field just after the practice of deep Absorption. He gave these pieces of gold to the king. The king awarded him the title of Great Rich Man in a ceremony held on a grand scale. Punnasiha made a great donation to the Buddha and members of the Sangha. His wife Uttarā, his daughter Uttarānandamātā and he learnt the teachings of the Buddha, and they all became Sotāpatti Ariyas.

Uttarā hired Sīrimā, the prostitute, to sleep with her husband Punnasiha for 15 days for a fee of fifteen-thousand silver coins, and devoted the rest of her life to observance of Buddhist Moral Precepts and service to the Buddha; such a devout Buddhist was she. The prostitute then began to regard the wealth of the rich man as her own and herself as his real wife. Out of malice she poured down boiling hot oil on Uttarā. But the oil fell on her like water without harming her in the least as her mind was being absorbed in loving-kindness.

The prostitute apologized for her wrong-doing. They both went to the Buddha. The Buddha taught them the Dhamma, and they became Sotāpatti Ariyas.

The Buddha bestowed on Uttarānandamātā the title of the Greatest of those who lived with deep absorption in meditation.

6. Suppavāsā the princess

Suppavāsā was a princess of a high-caste family of Koliya, and was the mother of Sīvali, a young man. Her virtues were as follows.

She got the opportunity of paying obeisance to the Buddha for the first time when she went to her husband's house to stay with him.

She learnt a Dhamma discourse by the Buddha and became a Sotāpanna Ariya.

As a result of her meritorious deeds in previous existences, a single grain of paddy put forth a thousand sprouts on being touched with her finger, making each field produce fifty or sixty cartloads of paddy. She would touch paddy grains just before they were put in the bund. Every part of the bund that had been left empty when someone took the grains out was found to be filled up again with the same number of grains taken out. The rice meal made with these grains did not seem to run out though it was taken out and eaten many times.

Suppavācā endured the discomfort of bearing her child in her womb for seven years and seven days by contemplating the Noble Attributes of the Buddha, the Noble Attributes of the Dhamma and the Suppatippanna Attribute of the Saṅgha and also the serene peace of mind associated with Nibbāna. After giving birth to her child Sīvali, she donated alms-food to the Buddha and his disciple bhikkhus.

The Buddha bestowed on her the title of the Greatest of all his female devotees in respect of donating things of great value.

7. Suppiyā Upāsikā

Suppiyā was the daughter of the rich man of Bārāṇasī. Her virtues were as follows.

She became a Sotāpanna Ariya on first hearing the Dhamma discourse by the Buddha. One day, during her visit to various buildings in the Migadāya monastery compound, she met a sick monk suffering from diarrhoea. She ordered her maid to find some pieces of meat to be cooked in a soup for the monk. The maid could not find any meat, so Suppiyā cut a piece of flesh off her thigh, made a soup with it and offered the soup to the ailing monk. She was such a zealous donor.

The Buddha, knowing her extraordinary act of donation, went to her together with members of the Sangha. She paid obeisance to the Buddha, and instantly she got her cut on the thigh healed completely with no trace of it at all.

The Buddha bestowed on her the title of the Greatest of all his female devotees in respect of taking care of patients.

8. Kātiyānī Upāsikā

Kātiyānī was the daughter of a rich man of Kuraraghara. Her friend was the wife of rich man Kālī, the mother of Bhikkhu Soṇakutikāṇṇa. Kātiyānī's virtues were as follows.

One night Bhikkhu Soṇakuṭikāṇṇa, the son of Kātiyānī's friend, gave a Dhamma lecture at the request of his mother. The bhikkhu taught as he was taught by the Buddha. Kātiyānī listened to the Dhamma lecture, sitting at the edge of the place occupied by the audience. When her maid-servant came to her and informed her of the presence of a thief at her home she simply said, "Silence, please. Don't disturb the Dhamma lecture." At the end of the lecture she attained to the Sotāpatti-phala stage of Ariyaship and became a Sotāpanna.

On hearing the conversation between Kātiyānī and her maid, the thief put down the stolen

things, went to her and apologized. He then, together with his five-hundred follower-thieves, went to Bhikkhu Sonakutikanna and had themselves ordained as bhikkhus by Sonakutikanna under the patronage of Kātiyānī. They all practised the Dhamma and eventually became Arahats.

The Buddha bestowed on Kātiyānī the title of the Greatest of those female devotees who had an unruffled, steadfast faith in the teachings of the Buddha.

9. Kālī of Kuraraghara

Kālī was the daughter of a rich man of Rājagaha. Her virtues were as follows.

At midnight of the day when the Buddha taught the Dhammacakka sutta, she went up to the top tier of her parents' house and stood, enjoying a gentle breeze to relieve her discomfort of pregnancy. She overheard the two devas, Sātāgira and Hemavata, talking above in the sky about the teaching of the Buddha. It gave her a feeling of serene joy to come to know from the conversation between the two devas how wonderful the Noble Attributes of the Buddha were. Contemplating these Attributes, she got into a state of mental peace and purity, and through subsequent

Vipassanā Insight meditation she attained to the Sotāpattiphala stage and became a Sotāpanna, though she had not yet seen the Buddha in person. She was, therefore, regarded as a senior sister among the Buddha's female devotees and bestowed by the Buddha the title of the Best among female devotees who had a firm faith in the Buddha's Teaching.

(c) Bhikkhu Ariyas

1. Venerable Kondañña

He was born of a Brahmin family at a village near Kapilavatthu. He had the following virtues.

He was well-versed in the three arts of fortunetelling as well as in the text on the physical characteristics of a great man. Taking a careful look at the Buddha-to-be, he said with perfect confidence, "He will surely become a Buddha".

When he heard of the Buddha having renounced the worldly life and gone to the forest in search of the Truth, he decided to follow suit. He and four other Brahmins went to the forest where the Buddha-to-be was staying, and there he lived a life of recluse, looking after the Buddha for a full six years.

When the Buddha-to-be attained Buddhahood, he went to the Migadāya forest and delivered the

Dhammacakka pavattana Sutta to Kondañña and the above-mentioned four other recluses, who later came to be known as the Five Disciples. After hearing the Sutta, Kondañña and thousands upon thousands of Mahābrahmas of the celestial realm became Sotāpannas.

The Buddha declared, "Kondañña has now gained an insight into the Four Noble Truths."

Kondañña became a Sotāpanna Ariya on the full-moon day of Waso and became an Arahat on the fifth waning-moon day of the same month.

The Buddha bestowed on Kondañña the title of the Earliest Bhikkhu to have realized the Four Noble Truths. It implies that he was the most senior of all in bhikkhuhood.

With the permission of the Buddha, Kondañña went to a lake where he spent the rest of his life in a phalasamāpatti state, i.e., in a state of mind where Fruition consciousness is sustained.

He would sometimes go to celestial abodes to receive milk-food offered by devas. After 12 years at the lake, he passed away, leaving remains of his burnt-up body. The Buddha stretched out his hand to indicate a place near the entrance gate of the Vēluvana Monastery for the remains of Kondañña to be kept in.

and instantaneously there appeared a ceti (pagoda). The Buddha enshrined the relics in that cetiya with his own hands.

2-3. The Two Chief Disciples

The Venerable Sāriputta was born in a village called Upatissa. His mother was Rūpasārī, wife of a Brahmin who was a chief there. So he was named Upatissa.

The Second Greatest Disciple of the Buddha, Venerable Moggalāna was the son of a Brahmin, head of Kolita village. His mother was Moggalānī. So he was named Venerable Moggalāna. The two young friends in the same village were intimate with each other and loved each other very much. They attended the same village school. As their parents professed Brahmanism (Hinduism) they liked to search for and practise the Supreme Truth of Life. Moreover, in their previous lives they had already cultivated and fulfilled “Sāvaka pāramī”, and had in their present lives full-blown intellect. Thus the two noble friends possessed great wisdom that can lead to full liberation.

Their innate wisdom can be seen from an episode which still interests scholars:

One day the two friends went to see a Mountain-top show (the annual traditional Brahmin Festival) where dances and songs, music and

shows were presented by famous artistes of the whole country, a kind of religious ceremony for devotees and worshippers. Though the shows were full of attractions (as beautiful girls danced and sang in lovely style), the intelligent "Two" did not enjoy the carnival. Though people crowded these interesting pageants, the "Two" simply looked at them in a thoughtful way. The two friends thought philosophically about the nature of existence.

They had deep thoughts and reflections: Ah! this Mountain Festival lacks attractiveness. We do not see anything interesting about these things because, in the next hundred years, all these beautiful songsters, dancers, musicians, drummers as well as all these people surrounding them must leave this human world. Death is certain. Life is uncertain. No one will go on living even for the next few years, let alone a hundred years. Instead of enjoying sensual things, why not seek 'Immortality' (Amata, a state where there is no more birth, illness, decay and death; i.e. Nibbāna Freedom). We all should, as mortals, seek immortality immediately as death is near at hand. Liberation is possible here and now if the Right and Good Method is practised. Samsāric dukkha (repeated births and future lives due to

wholesome or unwholesome deeds, past and present) is the real suffering. Why not we seek the way out of this dukkha?

'Now is the time and chance to enter the Order of monks as we now get a noble sense of fear of life (Samvega Insight) now.'

They talked and discussed these profound truths of life and the urgent need to win true, complete, final liberation from Death. They agreed to seek good, right teachers who can tell the right way to the bliss of Deathlessness.

At that time a great iishi teacher named Sañcaya who was a leader of Sañcaya sect was a popular seer, attracting hundreds of disciples and followers because of his concentration power and moral conduct. The two friends were ordained monks under this great teacher. Within two or three days, due to their high intellect and past kamma in good deeds, they learnt all the philosophies of Sañcaya, the great meditation jhānic teacher. Being wise and sensible, they instantly knew well that Sañcaya's Method of Liberation was incomplete, if not totally false. They fully understood that this type of mystical concentration (Rūpa Arūpa Jhānas) did not help them to realize Nibbāna.

Dissatisfied, they left in search of other noble and right method of salvation in all parts of India

(Majjhimadesa or Jambūdīpa). They felt that somewhere there must be the only Omniscient and Noblest Leader of mankind. Yet they could not find a person who was truly omniscient and of perfect moral purity. Sadly, after much disappointment in trying to find a Right Teacher they returned to their own native place. Then and there the two good, truth-seeking friends promised each other to report when a true dhamma teacher was found, if ever. They made solemn promises to tell each other if there was a Right Teacher who could teach True and Noble Dhamma (Nibbānic Supreme Peace and Highest Purity). In fact the two friends had met several Brahmin sages and metaphysicians who failed to teach them the Way to Immortality. For Brahmanism was, and still is, based on God and soul beliefs. So the two truth-seekers parted in search of the Truth of Liberation (mukti or visuddhi).

Incidentally, on his way to a town Upatissa met an Arahat (the perfect human being who had dispelled all ten fetters), Venerable Assaji, who taught him thus, “Ye dhammā hetuppabhavā. All things have cause” This first teaching made the Venerable Upatissa win the first stage of ariyahood (a Sotāpanna Ariya, the state of being the First Noble

Person. He reached this ariya state immediately after listening to the first part of the noblest teaching as taught by the Omnisci-ent (All-knowing) and Compassionate Buddha. The former wandering ascetic (paribbājaka) became, by peaceful and noble means, a true disciple of the Buddha having taken refuge in all seriousness in the Three Gems and having undertaken to observe the Five Moral Precepts as a Sotāpanna Ariya.

When he returned to his village he repeated this Teaching of the Buddha to his earnest friend: the same "Ye dhammā" After hearing this noblest gāthā, Koliita, the wandering heretic, won the first stage of ariyaship and became a true follower of Buddha's profound teaching. Having known the highest truth of liberation the two Ariyas decided to enter the Buddha's Order of bhikkhus, the Saṅgha. After paying homage to the Supremely Enlightened One, they became Arahats along with their own followers. Knowing their past noble deeds the Buddha just said, "Ehi bhikkhu! Come! Bhikkhus"; so they instantly got the eight requisites of a true monk in this Sāsana. No formal ordination was necessary for these "Ehi Bhikkhu" monks. It is to be noted that the Venerable Moggalāna attained Arahatship within seven days while the Venerable Sāriputta achieved Arahatship after 15-day vipassanā meditation.

The Buddha, the Compassionate One, gave a rare title “Dhammasenāpati” (the Greatest person in noble wisdom and Insight) to Venerable Sāriputta at the Jetavana monastery before a huge crowd of disciples. To the Venerable Moggalāna, the All-knowing Buddha awarded the title “The Greatest in Jhānic and Spiritual Affairs”.

These two greatest disciples served the interest and welfare of mankind, sentient beings, for 44 years by showing the good and correct way of daily life. All persons who came there to hear the Dhamma gained immense benefit in both mundane and supramundane affairs.

The Venerable Sāriputta

One day, while Venerable Sāriputta was deep in jhānic and magga absorption in honour of the Greatest Master in the three worlds he fully knew he would have to take final departure from this transient mundane world.

So before he entered into noble parinibbāna, he wanted to repay the greatest gratitude he owed to his Brahmin mother, Rūpasāri. He clearly knew by his deep insight that if he preached the universal Four Noble Truths, his mother would attain ariya noble state. She might be freed from Four Evil States and

attain the noble pure state of sotāpanna-ariya. The grateful bhikkhu, therefore, taught the Four Noble Truths to his mother. His mother heard his Dhamma together with eight thousand villagers, her own relatives. Before he returned to his mother's house he performed several miracles at the request of the Buddha himself. Also he preached the Dhamma while standing high up in the air by means of his Abhiññā powers. The moment he told the Buddha that he was going to enter into Parinibbāna, even the great Earth shook with a heavy downpour of rain to commemorate his Great Passing Away.

When his disciples knew that he was going to pass away, they wept very sorrowfully.

As soon as he entered the room of his birth he fell seriously ill. That made his mother very unhappy.

To help and nurse him, four Guardian devas, Mahā Brahma, came and gave necessary help to him. But the noble Thera told them he already had nursing bhikkhus by his side and no divine help was necessary. So the great devas returned to their celestial realms after paying homage.

Since divine beings had bright divine lights radiating from their bodies, the mother asked him several questions. "Who are they? What are these strange beings?", she asked about the devas. The Thera replied:

“Dear Mother, the visitors are four devas from Catumahārājika Celestial Abode.”

“Dear son, do you surpass them in glory and power?”

“Dear Mother, these great divine beings are our guardians or guards. They just came near me to serve as my ‘protectors’”

“Who and what are the next visitors to you, after Catumahārājika devas?”

“He is Sakka, the King of celestial beings”

“Do you have more power or greater status than this King Sakka?”

“Yes, indeed. As a matter of fact, he served the Buddha as a novice-assistant carrying his robes and bowl.”

“What about the next guest coming near you?”

“This guest is no other than the Great Brahma who is worshipped by you. This Mahā Brahma is supposed to be the creator of the universe and living beings but he is just like a midwife as he had to hold baby bodhisatta in his net of golden cloth..

The Mother thought to herself:

‘Ah! I have now come to see my son’s status, power and glory. He is just a disciple of the Buddha. His teacher, the Buddha himself, must have greater power, status and glory

than that celestial Being who seemed to be the Creator but who is in fact an inferior person.' While she was deep in these thoughts five kinds of piti (joy) overwhelmed her whole physical body. She realized the Buddha's supreme powers and virtues were incomparable among human and divine beings. At once the Thera knew it was the right and proper place and time to deliver a suitable noble sermon to his joyful and thoughtful mother.

"Son, these Divine Beings are inferior in status to you. I am thinking about the power, status and glory of your teacher, the Exalted Buddha, in comparison with this knowledge now. I have now come to believe that the Buddha's powers are limitless and matchless and unique"

"Mother, our Teacher the Buddha was respected and greeted by all the world at the time of Birth, at the time of Great Renunciation, at the time of attainment of Buddhahood, at the time he delivered the Dhammacakka Pavattana Sutta. So even ten thousand universes shook acknowledging his matchless power and unique glory. After hearing this Dhamma talk the mother gained Sotāpatti Phala Insight. Thus was his debt of gratitude to his mother repaid in full. Like all Ariyas, the Venerable then asked for forgiveness of his numerous bhikkhu followers. He asked the bhikkhus

to forgive him for any bodily, verbal or mental misdeeds he might have done. In turn the bhikkhus requested him to forgive their own misdeeds, if any. After these words of reconciliation he passed away, never to be reborn again.

When her son passed away the mother cried aloud, feeling a great loss. But as a final gesture of respect and honour to her son, she built many golden pavilions for the funeral ceremony. Then the body was burnt to ashes.

His younger brother Venerable Cunda Thera carried the Arahat's holy relics and water strainer to the Buddha in person. Also he wanted to report the news of glorious death while the Buddha was dwelling in Sāvatthī country.

Now Venerable Ānanda was a teacher of Venerable Cunda. So he approached Ānanda Thera to give the news of Venerable Sāriputta's complete cessation of rebirths and to show the robe, relics and water strainer to the Exalted One. The Buddha accepted these donation items.

The Buddha said, "These are the white-coloured relics of the Venerable Sāriputta who has perfected virtues of perfection for a great many thousands of years. He is able and fit

to preach the Dhamma on my behalf. He is the second noblest Ariya after me. No one except me can equal him in wisdom in all the three worlds. The supreme virtues of my second greatest person on earth are as follows:

- (a) In the past five hundred lives, he had renounced worldly attachments for a life of bhikkhu.
- (b) His supreme virtue of patience (Khanti perfection) is as great as this whose Earth in scope and power.
- (c) His humility could be likened to the humbleness of a huge bull whose horns had been cut off."

When true virtues of the Arahat were openly and clearly praised by the Compassionate One, the Venerable Ānanda felt a feeling of awful respect for Venerable Sāriputta. The Buddha calmed him down and gave him the holy reliques to be enshrined in a pagoda in Sāvatthī.

The Venerable Moggalāna

At a time when the Buddha was residing in Veluvana monastery, Rājagaha country, the venerable Moggalāna Thera was staying on a stone slab on the slope of Isigili mountain range.

Since the Venerable Thera, by virtue of his past numerous perfection deeds, had won highest powers, physical, mental and spiritual, he could,

through Jhāna Abhiññā Powers, visit both the Apāya and deva realms as and when he wished to. After his return to earth he taught moral lessons: bad begets bad; good begets good; Evil doers suffer numerous big and small hells. Good persons reach, after death, the six Deva Abodes with all kinds of joy. He recounted how Buddha's followers, by virtue of wholesome karmic deeds, were reborn in celestial realms. But followers of heretics evil-doers suffered in hells below. As a result of this preaching, people abandoned heretical and wrong views. A great number of people became disciples of the Buddha. So their former leaders, priests and prophets, became very poor and discredited. They therefore decided to kill Moggalāna Thera in revenge. After several meetings and discussions they hired a notorious assassin giving him one thousand silver coins as bribe.

So Samanaguttaka, with his cohorts surrounded the Kālasilā Rock Slab place to kill the venerable Thera there and then. For six successive days they failed to kill him as he rose up in the air when they came near him. On the seventh day the Thera's past evil Kamma had matured.

In one of his many past existences, as a young husband of a beautiful wife, he followed her evil advice to kill his own kind-hearted, blind, poor father and mother. This evil wife made him concoct a plan to kill them making them believe that robbers were on their way to rob and kill them. However, he in his folly tried to murder his blind parents. Believing the robbers had really come to murder them they cried aloud and, loving their son, told him to leave there instantly. The parents sacrificed their lives for the sake of their son. When he knew his parents' compassion and love he felt a great repentance. So he told them that the robbers had left. He brought his parents back home.

This unwholesome kamma he had done in one of his past lives now ripened and produced its corresponding result. Knowing this by means of his supernormal powers he tried to use his jhānas and abhiññā powers to escape from his enemies. But the robbers caught him and beat him with several big swords and sticks. As a consequence the Thera's physical body looked as if its bones were well-pounded rice. Thinking their victim to be dead, the robbers fled and hid in a thick bush. They tossed the body onto a

thicket of trees in a forest. However the Venerable Moggalāna remained composed by virtue of his power of concentration and managed to get up to pay homage to the Buddha as he was about to enter into Parinibbāna. When he met the Buddha he told the Buddha that he was entering into Parinibbāna. The Buddha said that there would never be anyone like him and that he should teach the Dhamma before he entered into Parinibbāna. So after displaying his supernormal powers to all on-lookers and teaching the Dhamma he entered into Parinibbāna on the Rock Slab in Kālasilā forest.

To honour the Thera's passing away into Nibbāna deities from the six Deva Abodes came and cremated his remains. They burnt the sacred corpse on a pyre of sandalwood, 99 feet high. Only his bodily relics remained to be worshipped by the devotees. A rain of flowers came down on earth in honour and in commemoration of this thera's final demise. His relics, on the suggestion of the Buddha, were enshrined in a Dhātu cetiya near the Vēluvana monastery. Honour was accorded to the late mahāthera by the Buddha himself.

4. Venerable Mahākassapa

His original name was Vippali His parents were rich Brahmins of high caste. As a youth, he looked nice and attractive.

When he was old enough for marriage, his parents repeatedly asked him to get married. So, after repeated requests of his parents and in order to satisfy their wishes, he made a golden statue of a young damsel, thinking no one, including his parents, would not be able to find any woman as beautiful as the statue. He gave it to his mother telling her to find a woman like it. He told his mother he would leave this world to become a bhikkhu unless his parents could not find him such a beautiful woman.

Mother asked eight Brahmins well-versed in astrology to find the bride in various towns and villages. Fortunately they found the exact lookalike in the beautiful girl named Baddākāpilāni, the only daughter of a rich man named Kosiyagotta the Brahmin. So on meeting this rare beauty they gave the golden statue to her and requested her to marry Vippali. Though they did not want to get married, they were married at long last. But they lived like brother and sister, observing total chastity.

When Vippali's parents died he had to continue doing the same old trade as a legacy. He possessed

artificial ponds and lakes with mechanical devices for his pleasure. His land was 12 yujanā wide. Besides, he owned a large cavalry of elephants, horses and vehicles with many attendants for his business.

One day a miracle for him happened. In his paddy fields where crops were often destroyed by pests and birds, workers happened to kill small, numerous insects such as snails, ants and small rats. So he enquired about these unpleasant scenes-- big creatures devouring small ones as their daily food. His workers and servants said: "Rich man, we till the paddy fields only to raise crops. But we often have to kill pests, insects and small animals for your sake. These are certainly unwholesome deeds. But you, too, must bear the consequences of these evil acts because we have worked for your welfare. We do those things for your sake. You, too, are responsible for Akusala actions done by us!" Hearing these facts about his workers' daily duties, he instantly made a noble decision to renounce the worldly life: he left behind all his riches and possessions. His aim was to become a bhikkhu without cares, attachments and daily troubles. He had a kind and mature enough heart to see the profound truths of mundane life.

Baddākāpilāni, too, came to learn life's deep moral lessons. One day she found that many crows had stolen and eaten the sesamum seeds of plants that had matured in her fields. Even small insects and small worms were eaten by crows daily. She asked her servants: "Sisters, I have seen these evil acts. Who is responsible for such a state of things (Akusala deeds)? The servants blamed her: "It is for your sake that we did cultivation and agricultural work. Now crows have killed these pitiful animals. So you must bear the blame and responsibility for all those evils. Realizing that such evils (Akusala) will cause her to spend a long time in the samsāra without any hope of freedom, she decided to ask her rich husband to supervise the work for her, as she wished ardently to become a true bhikkhuni, faithfully following bhikkhuni rules and regulations.

Both the husband and the wife renounced their worldly lives and left for a lovely place to practise concentration and meditation. The man thought, Monks and laymen will misunderstand our plans and behaviour if we walk together on the same road though our purpose is noble. If people jeered at us and misunderstood our good aim they would go to hell in their next lives. To save them we two should go separate ways, each going alone. So at a road junction the two separated,

each taking a different route. The rich man left his lovely wife for good.

While this noble “separation” took place the good earth shook in honour of them. Even the Cakkavāla and Meru mountains rose higher.

When this good “quake” occurred the Buddha had to look with his divine eye for the cause of this unusual event. He saw instantly that it was caused by the separation of the two noble persons. To honour them, he paid a visit to their departing point and there he sat alone under a Bahuputta Banyan tree. Thus the golden light radiating from the Buddha’s body encompassed and covered the entire Bo Tree.

When he saw the Buddha sitting silently but with full grandeur he paid humble respects by bowing down with clasped hands. He said, “Lord, you are my only teacher showing the full, right path of Truth”. He said those words three times in homage. Only the Buddha could bear the powerful force of this worship, so great were the Venerable’s past virtues and spiritual powers. No one, except the Buddha, could bear the impact of the respect by such a person of great virtue.

To give Dhamma inheritance to the great Venerable, he told about the Ways of Discipline.

1. You must always practise with a sense of the highest moral shame (hiri) and moral fear (ottapa).

2. You must always listen to all Dhammas taught by me with due respect and bear them in your heart.

3. You must alway have Kāyagatā sati.

These instructions represented an act of formal initiation into bhikkhuhood. He was the only bhikkhu who was initiated into the Buddhist Order in this way.

Like the Buddha, Venerable Kassapa had 32 Marks of Great Man (Mahāpurisa characteristics). He offered the Buddha his robe to use as a seat. The Buddha replied, "Kassapa, your robe is too fine and too soft. You exchange it for my own robe now." So, in order to give a task for future Sāsana perpetuation to him, the Buddha gave his robe to be worn by this great, noble Thera. It meant that Kassapa alone was worthy of the Buddha's robe. The Great Earth shook in honour of this exchange of robes.

After practising the 13 ascetic practices he attained arahatship on the eighth day of practice.

So the Buddha offered him a rare title: The most outstanding bhikkhu among those who do

Ascetic Practice, the best bhikkhu of all in such hard work.

5. Venerable Pindolabhāradvāja

He was a descendant of the Brahmin of Rājagaha. His name was Bhāradvāja. He was well-versed in three kinds of Veda and he was a great leader of 500 Brahmins in many towns and villages. As he was in the habit of wandering around looking for meal in various places, he got his name. His remarkable virtues were:

While the Buddha was teaching the Law of Righteousness, in Rājagaha, he got full confidence in the Dhamma and he became a Buddhist bhikkhu. He was, indeed, a gluttonous eater; daily he consumed a bowlful of cakes or rice-gruel. So other bhikkhus reported this to the Buddha.

Because he was in the habit of keeping his big bowl under his couch, it got damaged on its upper rim through frequent putting under and taking out. So it could hold only a handful of food. Hence, in Vinaya rules, the Buddha allowed monks to use bowl-bags.

By practising indriyabhāvanā, control of senses, he soon attained the highest stage of moral purity, the state of arahatship. Being

completely confident in his spiritual attainments, he challenged all doubters to ask any questions they like about the Dhamma. So he went from monastery to monastery to answer questions on the Dhamma.

Having supernormal powers (*Abhiññā*), he went up to the sky to fetch a begging bowl placed at the top of a big bamboo pole, about a hundred feet tall. This bowl was made of sandalwood. The Buddha asked him, "Where did you get this sandalwood begging bowl?" "Lord, I fetched it from the top of a tall bamboo pole."

"You must never use or show your supernatural powers."

Thus did the Buddha rebuke him severely.

The Buddha praised him thus:

(1) This bhikkhu has gained full mastery over Sati, Samādhi and Paññā.

(2) This bhikkhu, therefore, has attained the right path to the end of the Round of Birth.

He taught the Ti-saraṇa Dhamma to King Utēna of Kosambī country. The King became a firm believer in the Triple Gem.

He earned the unique title of One who is fearless and courageous in teaching the Dhamma.

6. The Venerable Ānanda

He was born in Kapilavatthu and of the same Sakyan lineage as his cousin Gotama, the

Buddha. His parents were King Amitodana and Queen Gotamī.

His noble virtues were as follows:

1. He served the Buddha as an assistant and a helper.

2. He served the Buddha for forty years as the Dhamma reciter in accordance with the permission given by the Buddha himself to preserve his original teaching.

3. This correct memorization and faithful recitation of the Buddha Dhamma was done by the Venerable Ashin Ānanda at the first Buddhist Council of 500 Arahats. As the only permanent personal assistant to the Buddha, he served him by washing the Buddha's towel, offering hot and cold water and massaging his feet and hands. He daily cleaned or swept the Jetavana monastery compound after bathing the Buddha in pure water. He always sat near the Buddha to hear every word of the Buddha clearly.

The Buddha gave him the title of honour: One who surpasses all in the matter of being knowledgeable, of being able to retain the Buddha's teaching in memory for a long time, of being able to interpret the Dhamma correctly, of being able to learn, recite and con the Buddha's teaching and of looking after the Buddha."

7. Venerable Anuruddha

He was the son of King Sakkodana of Kapilavatthu. He became an ordained bhikkhu while the Enlightened One was staying there. He together with five intimate friends such as Baddiya, Ānanda, etc., were ordained after their complete renunciation of wordly lives.

This bhikkhu, by Jhānic and Abhiññā powers, could see everything, in any place, by his Dibba-cakkhu Divine Eye. So he could see one thousand worlds or universes.

One day he approached Venerable Sāriputta and told him about the power he had acquired. "Sir, I achieved supernormal Eye, beyond the ability of all human beings in the world, i.e., a Divine Eye that enables me to see one thousand universes at will. I have got the power of mindfulness and concentration. I am free from mental and physical discomfort. I can concentrate on a particular object for days and nights. But despite these spiritually high attainments, I have not yet got free from moral defilement."

The Venerable Sāriputta explained: "O bhikkhu, you are taking pride in your Divine Eye to see one thousand universes. This pride is in fact a wrong kind of pride. It is, indeed, Māna (Conceit). Your mind is also in Uddhicca (a state of wandering), as well as in Kukkucca (a state of

mind marked by feeling of doubt and uncertainty). You should try to get out of these three states of mind and incline your mind towards the attainment of Nibbāna."

The Venerable Thera came to know that to attain Nibbāna one must: (1) not be greedy (2) be contented with what little one has; (3) be able to live in solitude; (4) be diligent; (5) be keenly mindful; (6) have a calm mind; and (7) have wisdom. Venerable Anuruddha attained Arahatship through the practice of the Dhamma taught by the Buddha. The Buddha bestowed on him the title of the Greatest of All Who Possess Supernoral Eyesight.

8. Venerable Mahākaccāyana

He was a native of Ujjenī Country; his parents belonged to the high Brahmin caste. As his skin colour was golden, he was given the name "Kaccāyana", the golden hue. He learned three Vedas as a youth, and became a Vedic teacher.

When the Supreme Enlightened One appeared in this human world King Caṇḍapajjta ordered him to invite the Buddha to his country because he wanted to hear the Buddha Dhamma.

When he heard the Dhamma of purity and peace he, together with seven friends,

became bhikkhus the moment the Buddha said, "Come, Bhikkhus!" He became an Arahat.

After gaining Arahatsip he left to invite the Buddha to Ujjeni. On his misssionary trip, he composed and recited verses of glory in honour of the Buddha. But the Buddha sent him back alone telling him that the king would treat him with the same respect as he would pay to the Buddha himself.

So, with seven bhikkhu companions he went back to his native town. On their way they made their alms-food gathering rounds. A golden-coloured woman, seeing the golden-complexioned bhikkhu lacking alms-food, invited all monks to her house to offer them alms-food. Though she was once a rich woman she lived in dire poverty. So she cut off her hair to sell them to a wealthy woman who once said she wanted to buy it. She got eight rupees, and spent one rupee worth of food for each invited monk. By means of supernormal powers Venerable Mahākaccāyana knew this devotee would become very wealthy due to her cetanā and meritorious deeds. So he asked, "Where is the rich woman?"

"Venerable Sir, she is lying in her bedroom."

"Please bring her to my presence"

When she got near the Thera and bowed her head in homage, all the hair appeared again on

her shaven head. Then Mahākaccāyana and his bhikkhus went to the garden of King Caṇḍapajjota, across the sky by means of their Abhiññā powers. When the gardener saw the golden Mahākaccāyana Thera, he reported the news to the king, who came near the bhikkhus and paid obeisance to them. "Where is the Fully Enlightened One?", the King asked the gardener. "Your Majesty, he has sent me in his stead." "How did you find alms-food today, Venerable?", the King asked the Thera. "We got alms-food from a woman in poverty who was once rich." The Thera told the King about the Dāna done by the poor woman with great difficulty.

The King invited bhikkhus to come next morning to his royal palace to eat alms-food. The King sent for this donor woman and offered her gold and silver. This immediate beneficial result was due to the power of first javana wholesome impulse cetanā. Seeing the great power of alms-giving, the king offered more alms to the bhikkhus. Thousands of people became members of the Samgha through proper bhikkhu ordination. And the king became a firm believer and follower of the Triple Gem and supporter for the cause of the Sāsana, the Buddha's Teaching.

Hence, the Buddha gave this Thera a rare, unique title for his being the best among bhikkhus in expounding the teachings of Buddha Dhamma. He was the best bhikkhu in explaining the Dhamma in detail and with clarity to mankind.

9. Venerable Sivali

He belonged to a Sakyan Noble Race as his mother was Suppavāsā of Koliya Sakyan race. When Sivali happened to be conceived in her womb, she wonderfully got thousands of gifts from various quarters, from morning to night. Many persons came to her to offer various, valuable presents.

When this rare, noble event or experience was known to her relatives, they asked for seeds that had been touched by her hand. When these seeds were scattered and sown in various fields or farms, even a single seed gave a huge produce of more than one thousand saplings, sprouts and embryos in an acre; so paddy had to be transported with fifty or sixty bullock carts.

After storing them in godowns and store rooms, the relatives of the princess went to her and asked her to touch the doors with her own hands. Since Suppavāsā had accumulated thousands of wholesome deeds in countless past existences, she possessed power, glory, nobility to the full.

So when paddy were taken out, fullness came again and again. No diminishing or gap could be seen in storage godowns. In addition to these wholesome miracles there were even more wonders: even after feeding all townspeople with food, no shortage occurred in pots and saucers. But due to past evil kamma, the Venerable Sivali, at nativity period, had to confine in his mother's womb for seven years. Also, his mother suffered great troublesome child-birth pains for seven days due to her past misdeeds in previous lives.

So the Princess at present existence followed the noble wholesome deeds in three ways:

(1) Recollection of the Nine Supreme Virtues of the Exalted One (The Nine Qualities of the Buddha)

(2) Recollection of the six supreme virtues of the Holy Samgha Order

(3) Remembrance of the Supreme, Permanent Absolute Peace of Nibbāna dhātu element

These wise, good thinkings were practised everyday by having great endurance or patience at bodily and mental pains during confinement

days. Later on, she invited her husband and made a humble request to go and tell the Supremely Self-Enlightened One, reporting the child-birth pains she now suffered. She told him to remember the words of the Compassionate Buddha's reply. So Koliya Prince went near the Blessed One and told the great severe troubles of Suppavāsā Princess. When he heard the news, the Exalted One said: "Let Koliya Princess be free from illness and danger; let her in a state of normal, healthy condition. May she be safe and sound! May she have a good, noble son at this time"

According to the wishes and blessings of the Compassionate One, a noble baby was born without trouble or danger, as Prince Koliya had reported the blessings of the All-knowing One to her. Overjoyed, she requested her husband to tell the Incomparable One to pay a visit to her house for alms-food known as Auspicious Meal to the Holy One and His Arahat Disciples. She termed this "food offering" as Long-life Ceremony or Auspicious Food Offering". So for seven consecutive days, the Enlightened One and his disciples took meals at her house. The ceremony, being great and grand with Noble Ones, became famous in the city. With good, right aim, she gave alms to the Samgha with great, various items of gifts.

Her son was named “Sivali”, meaning one who had pacified the anxiety of mother and relatives, having been born alive though staying seven years in womb. As he had been seven years old at his birth, he could speak, walk, do just like other seven-year-olds. At his honour his parents filtered water purely from filter pots to offer pure drinking water to Arahats.

On the seventh day, the last day of food offering ceremony, the great Arahat Venerable Sāriputta asked Sivali whether it was pleasant to stay in a womb. He replied the nature of “dukkha” in birth or in conception very clearly. His mother was delighted to see a dialogue between the Greatest Disciple who was matchless in the attainment of wisdom with her only young son. So the Venerable Thera asked the boy whether he would like to enter the Holy Sangha Order as novice and bhikkhu. He replied in the affirmative, seeing the dukkha of repeated births in samsāric series. The Venerable Sāriputta told him to get permission from his parents. His parents gave consent. Therefore, the Thera took him to Jetavana Monastery to be ordained as a novice, as a first step to get the status of bhikkhu.

While shaving the young boy's head as enjoined by the Vinaya Rules and Regulations, the Thera recited the items of "Thirty-Two Parts of Body" (Dvatimsakammaṭṭhāna) in five series to be meditated for calm and insight: kesā, hair of the head; lomā, hair of the body; dantā, teeth; nakhā, nails; taco, flesh or skin-- all five items, ending in taco (flesh) so that ugliness or foulness of 32 parts can be noted with mindfulness, up and down, reverse, and converse. Then the Venerable Sāriputta said: "O Sīvali need not tell faults of existence or life, Dukkha Sacca, as you have been trapped in your dirty mother's womb for seven years. Life itself is dukkha_ill, uneasiness, pain, impermanence, suffering. You have already experienced the facts of life in various ways, 'past and present'. Therefore Sīvali took great and concentrated thought of the foulness of body. Right Thinking was practised day by day to win life's liberation.

As he was sure to become an Arahat in this very life, he won Sōtāpatti Supramundane Consciousness when tress of hair was shaved. He won the second magga citta, Sakadāgāmi lokuttarā consciousness when second tress was shaved. At the third shaving, he attained Anāgāmimagga citta. So finally he reached the final stage of holiness

at the fourth shaving. All hairs had been discarded by now.

Since past virtuous deeds (Kusala deeds, wholesome acts) still had potency or resultant kammic effect in life, he had to accept many items of Four Requisites as much as he liked; donors and devotees were ready at hand to give such gifts. This was due to Puñña Effect, the glorious Result of Previous Good Deeds. In order to test the good kamma and its consequence here he, with Buddha's permission, took five hundred bhikkhus on a journey to a forest, Himalaya destination. At the start of this testing tour he met a Banyan Tree Guardian Deva who, for seven days, gave many alms to him and his followers. Thus, in this journey, he received eight great alms from several places where he stayed for a while:

- (1) First, Banyan Tree
- (2) Second, Pañdava Mountain
- (3) Third, Aciravatī River
- (4) Fourth, Varasāgara Ocean
- (5) Fifth, Himavanta Mountain
- (6) Sixth, Saddam Lake
- (7) Seventh, Gandhamādana Mountain

(8) Eighth, the Residence of Venerable Revata

All devas there offered alms seven days each at the eight places. Divine food was served to Sivali.

Especially Venerable Revata received food from deities one day, milk-rice gruel, and second day, butter rice, etc., turn by turn. Why he received celestial food in eight places? In his past life, during the time of Kassapa Buddha he performed special offering by lot, milk-rice gruel to the Order several days with deep devoted mind, with noble aim and high attitude. Even Nāgadatta Deity remembered this as he reported the past wholesome deed to the bhikkhus present.

While Gotama Buddha was travelling to the place of Venerable Khadiravaniyarevata he saw Venerable Sivali was offered alms by several high deities with divine food. So, at noble circumstance and place, the Exalted One declared: "Among my Arahat Disciples, I recognize Sivali Thera to be the most highest and unique of highest gifts or alms."

(d) Female Arahats (Therī), Pure Ones

1. Mahāpajāpati Gotamī

She was a younger daughter of King Mahāsuppabuddha of Devadaha and his Queen.

She was named Gotamī, a young sister of Princess Mahāmāyā. Those who took birth from their wombs would become kings of the world, said the Brahmin astrologers. Both sisters were married to King Suddhodana of Kapilavatthu but Māyā Devī became Chief Queen.

While our Bodhisatta (future Gotama the Buddha) was conceived in Māyā's womb, a wonderful white elephant came into it, in her dream. In 68 Mahā Sakka Era (644 BC) the child was born amidst great, holy miracles. Seven days later, the Holy Mother died and she was reborn in Tusitā celestial realm as a deity. So, her younger sister, Pajāpati Gotamī, became Chief Queen who fed the young baby. She had her own son, Prince Nanda, but she put him in charge of female attendants who served as breast-feeders. So Mahāpajāpati Gotamī became Foster Mother of Prince Siddhattha.

King Suddhodana won first stage of ariyaship as Sotāpanna while hearing the noble and rare Dhamma from the Exalted One, who wandered around the royal city for alms-food. Nine days later, his son Prince Nanda became a bhikkhu; also Prince Rāhula, the only son of Prince Siddhattha, entered the Holy Order

as a sāmanera (a novice). While the Enlightened One was dwelling in Māhavana Forest, his father King Suddhodana won highest stage of holiness, that is the attainment of Arahatship; then and there he also won parinibbāna state, the complete cessation of Khandha flux or suffering. Since Pājāpatigotami saw these transiencies or impermanences of life, she made a firm determination or holy vow to become a bhikkhuni under the Buddha's Dispensation: life is uncertain, death is certain. So she wanted to renounce her worldly life, to become a full-fledged bhikkhu according to original Vinaya Rules, proclaimed by the Buddha himself.

With five hundred Sakyān princesses, headed by Mahāpājāpatigotamī herself, approached the Enlightened One, asking permission to establish a Bhikkhuni Sangha Order. This female group was the first one to seek bhikkhuni true ordination during the lifetime of the Buddha. The Buddha, however, refused permission at first. Second time, they shaved their heads and wore tree-bark-coloured yogī dress and went to Vesālī where Venerable Ānanda stayed, to seek help from him for the third attempt. The Venerable Thera helped them by asking the Buddha to grant permission for them in true bhikkhu ordination.

They received permission to become true bhikkhunīs when they agreed to abide by the Eight Heavy Disciplinary Bhikkhunī Vinaya Rules known as Eight Guru Dhamma--Serious Disciplines. For the first time in original Sāsana ordained bhikkhunīs appeared under bhikkhunī vinaya rules.

After living as a bhikkhunī for a few days she became a female Arahat when she heard "Samkhitta" sutta taught by the Buddha himself. A few days later, too, the remaining five hundred bhikkhunīs, after listening to the "Nandakovāda" sutta, became Arahats. But some won only the stages of sotāpanna, sakadāgāmī, anāgāmī at first.

As Arahat Therī Gotamī had been diligent in vigorous following of Bhikkhunī Vinaya, she won "Etadagga" (uniqueness) title among all other bhikkhunīs. She fully and strictly knew, obeyed the time factor to do strict discipline-knowledge rightly discrimination for holy deed.

She lived up to the age of 120. In her old, infirm age, she went around the royal city for alms-food (Piṇḍapāta rounds). After Piṇḍapāta she took rest for a few minutes in a hut to take full, holy absorption called Phalasammāpatti (Fruition citta absorption. Then

and there she clearly knew her life-span had become fully spent: she was to leave world for good as the state of parinibbāna occurred. She decided, therefore, to approach the Exalted One to grant parinibbāna permission, to worship the holy Disciples (Aggasāvakas) and Ariya bhikkhu sanigha. She returned to her bhikkhuni hut and decided to carry out her noble decision. As other five hundred Sakyān bhikkhunīs also had the same decision, the same thought, the good earth shook in their honour and glory. Thunder recognized their sacred decision from heavenly clouds.

Foster Mother Gotamī proclaimed : "I am in full knowledge of Nibbāna which is the supreme, sacred reality, which is free from birth, decay, illness and death, the end of existential suffering, the end of life-processes called "samsāra". All life involves saṅkhāra, the conditioned, the five elements khandhas in great, violent flux minute by minute. Impermanence is the law of life. Only Nibbāna is eternal because no existential births or becomings take place in supreme, sacred Reality (the Element of Nibbāna). Now is the holy time to enter this supreme truth of Nibbāna without any remainder. "When she taught this nature of Nibbāna and proclaimed her decision to discard all types of existence, heavenly gods and ordinary human beings (Puthujjanas) cried aloud on hearing her last farewell on this earth.

She now left her bhikkhuni monasteries to approach Jetavana Monastery, walking along the main street of the royal city. Women cried as they had to worship bhikkhuni saints for the last time before parinibbāna took place. So Pajāpatigotamī Therī had to console the citizens by teaching the pure, correct Dhamma to abolish regret and despair and lamentation. When she met the Compassionate Buddha she uttered sixteen holy verses, saying now was the time for complete cessation of five groups of life as all defilements had been eradicated in practical, natural way. Then and there the Exalted One allowed her to enter parinibbāna. She paid respect to Venerable Rāhula, Ānanda, Nanda deeply, devotedly to grant parinibbāna and to forgive her faults, if any. Although hundreds of bhikkhus near the Enlightened One were perfect Arahats, Ānanda, being a Sotāpanna , cried aloud when he heard her words of last farewell before parinibbāna. He cried loudly and profusely as he loved the Therī greatly. [Note: A sotāpanna, a trainee (a sekkha person) saint does not eradicate anger and love by higher Magga holy cittas and holy Fruition cittas. Lamentation, crying, is a subtle form of anger].

The Enlightened Buddha requested Gotamī Therī to exhibit super-wonders for all to see as Arahats are perfect, powerful saints if they had jhānas and abhiññās supernormal powers. So she transformed herself to a person to the many, from many to one, from appearance to disappearance, going through mountains and hills, take the earth on her head, walking on this wearing like an earth-umbrella. Creating six suns to shine violently with smoke and fog and other miracles too.

After miracles were shown before the Buddha she finally requested him to let her life to end for the sake of parinibbāna dhātu, Full Peace and Complete Freedom, "Lord, I am 120 years old. My body is bad and shaky. Let me enter the element of full liberation. Likewise other five hundred bhikkhunīs, after showing such miracles for audience, asked permission for Final Release. At that time Gotamī Therī, the Foster Mother, sat in the air above the heads of 500 bhikkhunīs. Female lay followers, knowing the last departure from earthly existence, cried aloud: lamentation sounds rent the air: they felt sorrow and regret as they flung down on the ground, beating their breasts in sorrowful state. So Gotamī Therī taught the last Dhamma to them: "O lay women! Saṅkhāra the conditioned states and component things

are impermanent. Life ends in departing death. Life is always changeful." After teaching this Dhamma, she ordered them to return to their homes. Then she entered the eight mundane absorptions of jhanic attainments. After reaching the Fourth Jhānic State, ups and downs, she performed Parinibbana, the end of all sufferings or Khandha life. Peace reigns in the world.

Similarly, the 500 bhikkhunīs entered the state of Parinibbāna, Full Complete Peace known as Anupādisesa Nibbāna, Nibbāna without any elements of life-khandhas, Nibbāna without residue. In token of this glorious event, nature showed earthquake, fallen okkā stars, deva thunder and rain, lamentation of deities. So knowledgeable devas had to say the profound dhamma to overcome grief and crying: "Aniccāvata saṅkhārā, yathāyanivilayam gatā": conditioned states (all life-existences) are transient, in flux always. If there is coming there is surely departure. Life means frequent dying, instant small deaths of mind and matter.

It is unique and remarkable that the Exalted Buddha, the Blessed One himself, performed funeral rites for the fully departed saints. (1) In front of him, humans, deities, dragons, half-deities, Brahma; (2) after them, the hearse created by Visukamma god for the saints

carried by devas (3) after them, the hearse of Foster Mother Pajāpatigotamī Therī; and (4) after them, bhikkhus (monks) and the Buddha himself in the funeral procession on the main road. Soft music was offered in their honour. Flowers and garlands were thrown over the saintly corpses in the way of worship and homage.

The hot sun at midday became warm and bearable. Miracles occurred for saints and arahat bhikkhunīs who had supernormal power. These wonders even surpassed the funeral ceremony of the Buddha himself as recorded in the Mahāparinibbāna sutta and its Commentary.

After cremation, her bones and ashes were collected by the Supremely Enlightened Buddha and he showed them to Brahma, deities and human beings to always note and remember that life is fragile, liable to disintegrate, impermanent, changeable. Just like a huge, strong teak tree has to shake and finally break in disintegration as permanent essence is lacking, so also these Ariya bhikkunīs, without eternal soul, died and discarded five elements of life by the power of parinibbāna. In reality, bodies are always shaky, fragile, without essence, he preached to the listeners. Gotamī Therī, like a blown-out fire, had ceased to burn in existence as eleven great life's fires were extinguished in a complete way (Arahattamagga and Arahattaphala Cittas).

2. Khemā Arahat Therī, the Perfect Female

Khemā Arahat Therī was a daughter of King Maddarāja of Sāgala country. When she was born the nation became peaceful, without any danger. So she was given a name “Khemā”, which means a state without trouble and danger. She was a chief queen of King Bimbisāra who loved her because of extreme beauty and bodily grace. Her lovely, graceful physical features attracted one who saw her instantly. So she got pride in her beauty.

She learned that the Exalted Buddha used to preach ugliness of body, foulness of all things in the world. It was common knowledge that the Buddha always pointed out the loathsomeness of physical body, however it may be beautiful in appearance. Therefore she did not want to see the Buddha and did not hear the Dhamma of the Buddha . Not even once did she approach the Buddha to pay homage and veneration to him.

Although King Bimbisāra won Sotāpanna stage and a close disciple or a devoted donor of the Buddha, his lovely queen did not worship the Exalted One at all.

So the King had to make a clever plan or a good, efficient device to send her to the Vehuvana Monastery where the Enlightened

Buddha mostly dwelled, preaching the noble, correct Dhamma.

According to a secret plan of the King, song-writers and musicians wrote and sang stanzas praising the lovely nature of Veluvana. They emphasised that it was just like Nandavana Palace or Nandavana Garden of Sakka God which meant the most beautiful spot on earth with unique, sweet smelling flowers, rare ponds with remarkable lotuses and lilies. The style of the monastery was the best in the whole world, not to be forgotten if even seen once. Thus the songs and music reached the ears of the chief queen. One day she wanted to look at the lovely scenes and gardens and ponds. After getting permission from the king she, with many followers and attendants, went inside the garden at Veluvana Monastery. They witnessed lovely bees, rare, beautiful peacocks, cuckoos, clear ponds full of lotuses and lilies to their hearts' content most of the time. When survey was completed with great satisfaction Khemā tried to return to her own palace, acknowledging the unsurpassed beauty of Veluvana Garden. Then and there ministers and courtiers told her the royal command that she must enter the monastery to worship the Buddha. After seeing a young monk in solitude, minding his mind constantly at a lonely spot in the garden she thought Meditation

was meant for old persons, not for a youth in his prime of life; she believed one in youthful age should enjoy five sensual pleasures to the full. Old age means renunciation, solitary life in meditation according to doctrine of Brahmanism. She wanted to clear her doubts. Then she entered the perfumed chamber of the Blessed One. The Buddha, knowing Khemā would come to see him, did not perform piṇḍapāta alms-round collection in the city. So he was waiting for Khemā to teach her the hard truths of life--Anicca-Dukkha-Anatta-Asubha, the four important facts for salvation here and now. In the hall Khemā saw the most lovely girl on earth. Beauty cannot be equalled with everyone including Khemā herself who excelled in beauty. She paid suitable respect and homage to the Compassionate One, also looking at the unique beautiful queen of the universe intently. This beautiful girl was a symbol for Khemā designed by the Blessed One for Nibbanic (Ariya) purpose.

While constantly watching at the greatest beauty on earth, the girl became an old, ugly woman in ripe age, with grey hair, twisted face, ugly legs, dried skin and flesh, thin bones--a symbol for Khemā planned by the Buddha. While she witnessed the old, haggard

face of an old woman, she died and became a dirty, foul corpse near the Buddha. The dead body, once very attractive and very famous in the world, became loathsome corpse, which no one liked to see or marry. Ugly features greeted Khemā's eyes. Foul smells disturbed her nose. Feeling a noble sense of disgust and detachment, she got a supreme wisdom to know the subtle, inner truths called the Four Noble Truths. Therefore the Buddha began to teach when soft mind appeared like this:

(1) Khemā! All physical bodies are both ugly and disgusting, endowed with pain, decorated with all types of ugliness foulness. Always foul things come out of the pores of each physical body, creating foolish persons as "lovely," "beautiful," "attractive," "desirable"

(2) Khemā! Try always to concentrate your mind on a single object to get meditation power of mind, for purification of mind, for seeing the inner truths of body and mind subtly, clearly, nobly.

(3) Khemā! This most beautiful woman of the world sitting near me has to suffer old age, decay, decrepitude, illness and death. This dead girl, meeting old age and decay, now dies without loveliness. Once she was like you, an attractive girl in her prime of life, full of lovely hands.

legs, mouth, eyes and face in good proportion. Before she dies people say she is beautiful. They think her a lovely person to possess. But, inside and outside her body at six sense organs foul things are oozing all the time—mucus, sweat, urine, faeces, saliva, bad smells, tears, wastes—all coming out of six sense-doors every day, each minute. Therefore try your best to get concentration, to discard conceit, pride, and lust in heart and mind. Try very hard to renounce love and lust, attachment, a wish to possess lovely persons or things you meet each day.

(4) Persons, individuals, selves, bodies, egos, physical forms appear in the world because of such groupings of each parts of the totality, because of combinations of things. When analytical knowledge and *vipassanā* wisdom mind is cultivated diligently by the constant use of mindfulness power, conceit is gone forever. Moreover pride, lust, attachment are controlled and finally eradicated by keen analysis or constant watching *vipassanā* discipline. Only then can eleven 'fires' burning in this very life can be extinguished completely here and now, leading to nibbānic peace within.

(5) Common people (worldlings), without the help of steadfast mindfulness, live like

animals or spiders in spider webs. They emit spider threads or thin lines to make their homes, to dwell in the sphere of their own making. So they can move within only limits under severe conditions as love and lust rule their heart and mind. Most persons in the world like to get and enjoy five sensual pleasures--lovely sight, good sound, attractive odour, high class food, soft touch, creating more and more lust, greed, attachments in life itself by their own foolishness (*avijjā*: ignorance, infatuation, delusion). When a person discards and renounces five sensual pleasures all delusions and illusions are gone completely, as false concepts of permanence, happiness, self and beauty are extinguished by the power of Analytical Knowledge of Vipassanā meditation and the power of magga phala wisdom. Insight reveals true, inner facts or realities/truths of life, leading to nibbāna realization or ariya states.

After listening to this sermon, Khemā's mind became soft, civilized, pure. Dhammic bliss came to her heart and mind now. At this point, the Buddha taught Mahānidāna sutta after which she became a Sotāpanna Ariya, the first stage of liberation from lower worlds and four kinds of Unhappy Realms. Hence she openly and fully confessed her mistakes by removal of pride of beauty and conceit, heresy. She made an apology.

The Buddha showed patience and forgiveness to her. Then she spoke in homage of the Buddha as follows:

(1) All-knowing Buddha! I pay my homage to you. Also she praised the several virtues of the Enlightened Buddha: You had been completely liberated from suffering of all kinds. You are eternal in morality, concentration and wisdom as you attained the immortal Nibbāna. Kindly share your immortal bliss of Nibbāna to me.

(2) Worldlings (puthujjanas) often indulge in various sensualities (kāma) sense-pleasures by wrong understanding as they wander in repeated rebirths of samsāra (ocean of wandering). So I myself take pride in my own supreme beauty, lovely physical form and unique features. But my conceit has been discarded when I see a young beautiful girl dies at your feet after undergoing old age and illness (decay) and also affected with dying disease. You are a supreme teacher in all universe as you can civilize rude, prideful persons by means of teaching cultured Dhamma (Nobility) only. You have shown right method of liberation to all so that I now dwell in the bliss of Nibbāna.

(3) Beings suffer most of the time in countless births of saṃsāra as they fail to meet All-knowing Fully Enlightened One like you who possess full morality, concentration and wisdom. They sink in saṃsāric ocean; not knowing Right Dhamma.

(4) As for me I take refuge in Three Gems headed by you who conquers enemies called kilesa (passions, taints, defilements, impurities of mind) totally.

(5) The Buddha always save all sentient beings for their good and welfare and for the attainment of magga and phala cittas that fully know Nibbāna clearly, realistically, nobly. I have erred in thinking you have belittled the attainment of beauty. I have serious doubts: so I do not worship you. Now I confess my errors. Kindly forgive my faults and weaknesses.

Therefore, on this confession, the Buddha forgave Khemā who took pride in her beauty. He was always full of forgiveness, endurance, kindness for all living beings in the three worlds. After paying respect to the Fully Enlightened Buddha, she returned to her own palace. Then Khemā requested King Bimbisāra for permission to take Bhikkhuni Samgha Order. When the king agreed to her sacred request she decided to go to Jetavana Monastery for correct bhikkhuni ordination by competent ordainers. So the king gave order to

use golden palanquin and to perform great ceremony for the rare occasion. At the ordination hall, after full and correct ordination procedure she became a true bhikkhuni.

After becoming bhikkhuni, one day she saw by chance while in worshipping act, burning lamps getting died of holy shining light, the supreme fact of decay and death all around her. Having a sense of urgency (sati vega citta), she fully and seriously meditated the ultimate reality of arising and disappearing, based on common theme of decaying oil lamps before her. Realistically and sacredly, her mind reached the stage of Arahatship combined with four analytical insights (Patisambhidā), endowed with six supernormal knowledges in this present life. Among Arahat Bhikkhunis, proclaimed the Compassionate Buddha, Khemā therī was unique and matchless in the sphere of wisdom attainment.

Khemā Bhikkhuni had been well versed in learning holy scriptures and holy practices for a long time diligently, piously so that she was a rare expert in discussing ten themes (Kathāvatthu), in Abhidhamma As mental purity developed daily by heedfulness. Khemā won final and permanent liberation with etadagga “unique” title handed down by the Exalted Buddha.

3. Uppalavaṇṇā Bhikkhuni Therī

She was a native of Sāvatthī Country as she was born in the royal city from wealthy family. Since her skin and colour looked like green-white lotus flower, a rare thing in the world, her parents called her “Uppalavaṇṇā”. Her beauty got widespread fame in various nations so that ten kings and ten princes sent messengers, diplomats to her with valuable presents like rare rubies, priceless jade, gold bars in great purity. It is recorded in the holy scriptures, sacred literature, that not a single rich man failed to seek her hand in marriage. As she was attractive and popular among kings and millionaires, her parents could not make a choice, facing great difficulties since other rejected persons could be full of anger in their heart and mind.

To avoid the dilemma, her noble father said to her by way of solution in peace and righteousness: “Good Daughter! You are a single damsel with great attractive colour of lotus. I cannot marry you to all these suitors. If I choose one of them, disputes would arise. Anger will prevail among rejected kings and millionaires. So if you like to become a bhikkhuni under Buddha's Dispensation and Bhikkhuni Vinaya Rules, I will arrange the procedure correctly in a monastery as”

taught by the Exalted Buddha, the Blessed One in the whole universe. Do you want to become a true bhikkhuni?"

Since from previous existences she had cultivated bhikkhuni pāramī with detached mind, hoping for the complete freedom from greatest ill (samsaric dukkha of repeated births and deaths) this question pleased her heart. Her father's words seemed to be like the sweet-smelling hair-oil that poured down her body from her head to leg. She felt great bliss, unique happiness to renounce the world for the sake of supreme liberating holy Four Noble Truths. She knew she had a last life to exist as Final Release was near at hand. She was destined to become a female Arahat in this very life. So she replied:

"Good Father! I am ready to become a bhikkhuni to cut off all worldly ties, to discard money, fame, followers, luxuries, attachments to life". She spoke these words with joyful heart, with sacred aim of life. Therefore her father, the millionaires of the royal city, gave respect and honour by celebrating a huge feast with valuable food and transport. She was offered glorious clothes and shoes for the last farewell in this mundane, sorrowful world, the world of limitation and changeability.

After arrival at the samīgha monastery, she was properly ordained according to eight Great Dhamma and also by Vinaya Rules taught by the Buddha as recorded in the original teaching. Since all bhikkhus and bhikkhunis had to daily perform assigned duties and responsibilities, she got an assignment one day to attend to the sīmā hall, to light candles, to clean the dirt and rubbish. As she dutifully lighted the oil lamps, flames came out brightly and dispelled darkness in the sīmā hall. Then she swept the floor of sīmā ordination hall. Then she looked at the burning light issuing from oil lamps. Since in past lives she had practised fire jhānic meditation day by day with concentrated diligence, now in this present life also she remembered Tejo kasīna practice when she saw flaming oil lamps in sīmā hall. So, with devotion and vigilance she meditated the jhānic heat/light meditation (Fire Jhānic Concentration) day by day. Soon she attained, as a result, arahatta phala cittas with five supernormal powers, five expertises called vasibhava.

This very Uppalavannā Bhikkhuni tried her best and made a request to the Enlightened Buddha to perform Twin Miracle by herself, on behalf of him. She spoke these words with determination and courage. Boldly she made this entreaty to the Compassionate Buddha, like lion's roar.

In recognition of her supernormal power in uniqueness, the Buddha conferred a title of Unique Power in Full among all bhikkhunis in the world of sāsanā.

4. Paṭācārā Bhikkhuni

Her life was famous and recorded very often in Buddhist scriptures and modern Buddhist books by modern authors. Actually she was a contemporary of Buddha. A daughter of millionaire parents in Sāvatthī, she was born rich and beautiful. From childhood to adult life she lived in great luxury. Female attendants, servants helped her to live in luxury and high comfort. She knew no difficulty of life as a virgin. But fate intervened when she saw a criminal/ robber-killer on a way to gallows. Death sentence was meted out to this serious murderer. But as soon as she saw him, she got high love, wanting to live with this very cruel man. She sent a message through her faithful servant, saying to elope her at one night. But this criminal dared not take her away from good high class mansion. At last on the third message from her elopment took place. The two fled to a small faraway village, taking a bag of money and gold.

A few months later, Paṭācārā was pregnant and she decided to see her parents. Since she became downgraded and poor at that lonely village, the wife of a killer, there was no one to serve and help her in case of trouble and need. So she requested to permit her to return to her good, luxurious home with a coming new-born child, Maung Gyi. She thought her parents would welcome her as her son was very lovely to look at. However the criminal-husband dared not see the face of the rich man. He refused to return many times. As poverty and helplessness assailed her everyday, she fled to her own house where her parents lived in grand style, when her husband was away. She secretly ran away from the poor village. When killer-husband arrived at the house in the village, he knew the truth and being pitiful for her as she lived poorly with him, he ran after her to help her in a long journey. In the middle of the route he found his wife and child. A second son, Maung Nge, was born on that halfway road. At the fervent request of her husband, she returned to village house. On this return journey, a second pregnancy occurred. Again she told her husband to give permission to return home where everything was convenient and many persons helped her in need. Again he, fearing the law, refused. So she fled alone while he was absent. But he

catched her on the way in the middle of the journey. At that place a second son was born, called Maung Nge. Still she wanted to meet her kind parents to seek help, and she made frequent requests to her husband to give permission. However he followed her in her route.

Then and there heavy rains came to torment them; they quickly built an improvised hut as a shelter. When the husband sought wood near a hill, he was bitten and killed by a poisonous cobra instantly.

Paṭācārā waited and waited. Then she searched her husband, thinking he had fled from her. At dawn, following his footsteps, she found him dead. She cried profusely again and again. She lamented and cried several times. Distressed, she carried Maung Nge and catched the hand of Maung Gyi, and continued her journey towards home. A few yards away she met a creek. She tried to cross it. But she was forced to leave the elder son behind. With her younger son in her lap she crossed the stream. She decided she could bring the elder son on the bank behind, leaving the youngest on the further shore. When she was in the middle of the stream a huge hawk came down and took away Maung Nge. She

tried to drive away the hawk but failed as the distance was great. The huge hawk thought the small child to be a slice of animal flesh and quickly took it away to eat as food. She stretched her two hands to drive away this bird. When Maung Gyi saw his mother's behaviour with outstretched hands, he thought mother wanted him to come near her. So the elder son went into the flowing stream and he was soon drowned. He died suddenly. Before she met her young son, the huge hawk had taken him away in its large beak.

A person cannot shun responsibility of his or her evil and good deed, past and present. Good begets good. Bad begets good. In the long run, kammic effects take place as there is natural Kammic Law of life (Kamma Niyāma). So serious past evil Kamma brought this sequence of disasters and misfortunes --husband died, bitten by a cobra, Maung Nge carried away by a hawk, Maung Gyi drowned in a swift-flowing stream. So she could not console herself. She could not control her mind as grief/ sorrow was too extremely severe; deaths came one after another, her beloved ones were gone forever, not to be seen again. Naturally she went mad, mad with intense, continuing grief and anguish. Fate was unkind to her. Her past evil deeds bore fruit now in several disasters. So, being mad, she wore no clothes, wandering here

and there crying pitifully for help to dispel grief. Fortunately by good kammic chance (the deed of virtue in the past existences) she happened to arrive at Sāvatthī Country her native town as well as the dwelling country of the Enlightened Buddha. Again, past good Kamma bore fruit as she arrived at the Dhamma Preaching Hall, near Jetavana Monastery. At that time and place, the Compassionate Buddha was preaching the sacred Dhamma to several listeners when this mad woman reached near the entrance door. One or two persons prevented her coming because she wore no clothes and was always crying aloud, beating her breast often. Before she came near the Jetavana Monastery, she had learnt that her parents had been killed in a severe cyclone as the house collapsed totally. So madness was the result amidst several deaths of the loved ones. Her family was burnt on a funeral pyre as corpses. She had a last look at her father and mother at cremation. She cried without control in such evil results and sad experience. She forgot everything in her severe, continued madness and grief. As she wandered from place to place in naked body, she was known as "Patacārā" by the citizens of Sāvatthī Country.

The Buddha was sitting on a sacred seat in the middle of the Dhamma Hall preaching the right way to Nibbāna, to cross over the ocean of sañśāric lives, ups and downs. By good rare opportunity she happened to arrive at this holy place where Buddha was still preaching the noble, liberating Dhamma. Although several persons prevented her entrance the Buddha said: "Don't prevent her coming near to me." Then the Buddha, knowing her past lives of several types of kammic deeds also uttered noble words: "O Daughter, try your best to have mindfulness, try to remember present states and present situation only". "Check yourself always." "Examine your state of consciousness diligently". Such words gave soothing effects in her heart and mind. Madness was gone totally by Dhamma medicine. A devotee in Dhamma Hall gave a skirt, a shawl to avoid shameful bodily exposure in physical nakedness in the sacred Hall of the Buddha. Having gained composure and recovered her sanity, she could understand the deep meaning of the Dhamma spoken by the Buddha, especially to her benefit presently. Said the Compassionate Blessed One:

"My beloved daughter! Let go all wavering thoughts, ideas and plans now. At present you are in the presence of the Perfect Man, worthy of greatest Refuge-taking, the All-knowing, Perfectly

Pure One. I know you shed sorrowful tears day and night in this difficult life. Tears shed in your previous existences can be compared with the amount of waters in four oceans, as life brings loss, pain, separation, birth and death in each becoming (composite and conditioned sañ-khāra--countless existences due to ignorance and love of life. In this very life your losses can be counted as five persons only-- Ko Dāsa, Father and Mother, Maung Gyī and Maung Ngé--but losses and deaths, calamities and tragedies experienced in the past are beyond calculation. Uncertain is life; death is certain. You have suffered beyond measure so that the end of suffering is your only refuge now. Crying gives no help. Only the Dhamma of the Buddha saves you from countless distress, anguish, trouble, difficulty, pain, grief, lamentation. Samsāric tears in troubles cannot be counted for each individual. Now is how. Now therefore means listening to the Right Method of Safety and Peace. Each individual is an aggregate or composite of five khanda anxieties and pains. Why not let go greed/attachment, hatred, ignorance at present, this time for overcoming sorrow and suffering through heedfulness, rejecting thoughtlessness and superficiality. You must discard covetousness and ill will (rough and subtle dosa).

all the time by Right Effort. Live with vigilance, wakefulness!

Finally, knowing Paṭācārā had fully understood the purifying Dhamma, the Buddha concluded his subtle sermon:

"A wise thoughtful person, having based on morality, continues to practise concentration, with the aim to get Nibbānic Purity and Freedom only. All individuals should follow the Eightfold Noble Path which means moderate living, sanc practice, perfect civility and lasting peace in this present life". As soon as the Buddha's teaching was heard, Paṭācārā's sorrow and trouble ceased completely as she won insight of Sotāpānna stage of sainthood, dispelling wrong belief.

Thereafter the Buddha took her to bhikkhunī monastery where she was ordained correctly by able bhikkhus and bhikkhunīs together. As a bhikkhunī in a hut, one day she fetched a pail of water to cleanse her dirty feet. After small use water was exhausted; second cleansing stopped when water was used; third time water also finished before cleanliness was attained. For her insightful mind and concentrated knowledge the three shortages or stoppages of water meant all persons can die in youth, in middle and in final stage of living. Even young persons die prema-turely! This wisdom eye enabled her to see the Four Noble

Truths clearly and deeply. After believing and following the Right and Correct Dhamma she realized the three signs of life--Anicca-Dukkha-Anatta in a profound way, in all seriousness to win purity, peace and freedom in spiritual sense. From lighting the oil lamp in a dark bhikkhuni room she also won magga-phala minds just like wisdom completely dispels the darkness of Ignorance (avijjā, foolishness, infatuation). When she refilled oil and touched the string, she saw six holy rays in her room, sent specially for this sacred introspection and holy awareness (mindfulness).

“O Daughter Pāṭacarā, the Beloved One! Your introspection is correct. This reflection is in accordance with the Fourfold Foundation of Mindfulness, in line with the Eightfold Noble Path. All individuals, being groups of khandhas, disintegrate minute by minute. All persons, including gods and God, die. Therefore please meditate on the comings and goings of mind and matter internally, with wisdom only. Those who really see and understand appearing and disappearing of five khandhas live nobly when they die in a single day. Those who are in ignorance of arising and disappearing of internal phenomena truthfully and realistically, though they live one hundred

years in human world, die ignobly, wastefully, shamefully. A day's living with Anicca Insight is better than longevity till old age, one having without the noble insight of Anicca in a day.

When this Dhammapada was taught, finally she attained Arahattaphala Insight with Four Analytical Knowledges. She was a famous female Arāhat under true Buddha's Dispensation.

So the Exalted One gave her a rare title for bhikkhunīs as "Uniqueness in Vinaya learning". "Expert in Vinaya Rules", among all other bhikkhunīs in the world. This etadagga title was given especially to her because she acknowledged and understood the basic importance of Bhikkhuni Vinaya exactly, in detailed practice.

5. Dhammadinnā Bhikkhuni Female Arāhat Therī

Born in Rājagaha Country, her parents were very wealthy. They married her to another very rich man Visākha the millionaire so she had to live in her husband's house. She was well-known as the lovely, devoted wife of Visākha in the city. When the Blessed One arrived in Rājagaha City he taught sacred liberating Dhamma to 150000 persons of all ranks, status and class headed by King Bimbisāra. As soon as they learned the good Dhamma all these persons became Sotāpanna Ariya noble persons. The rich man had intimate

relationship with the king. They were intimate friends since younger days.

At another day, after listening to the good Dhamma, Visākha won sakadāgāmi phala citta, the second stage of sainthood. Next time he became an Anāgāmī because he totally and permanently destroyed lust and anger in his heart and mind. So, being endowed with full permanent concentrative mind, he had to return to his normal home. His behaviour was too composed and disciplined in thought, word and deed as this. Third Supramundane Consciousness helped him to change worldly sensual life for the better life of Third Saint. He had controlled his six sense doors, six faculties so his behaviour was different from worldly beings. Serenity is remarkable in an Anāgāmī Ariya Noble Person.

When wife of Visākha opened the window and looked at the street, she saw a serene deportment of her husband on that converted day. Surprised, she came down by stairway to greet her husband, as usual, with outstretched hands. Wonderfully he did not touch her hands nor did he smile at her. She felt intense distress as she thought Visākha was angry with her household duties or chores. Visākha kept his hands in folded manner and silently

went to his room, without speaking a word to her. At the dinner table he ate silently, mindfully, with sense-control throughout. This natural discipline, moral state comes to all Anāgāmīs as concentrative power rules over their three doors and six sense organs. So, not knowing the Anāgāmi conversion (inner change mentally, bodily, spiritually) she thought something was wrong in the taste of curry. She decided and hoped that the whole truth could be obtained at right time. But at night-time he went to another room and slept alone (Anāgāmīs always avoid sex universally and absolutely). As true facts were not known then, her distress doubled. Her sorrows knew no bounds. After two or three days watching, she stood near her husband to obey his order, if any. She asked: "Why love has gone from your heart and mind? Do you wish to marry another, lovely woman? He replied curtly: "Nothing, I do not love another woman. Love is extinguished forever."

"Has anyone told slanderous stories to you?"

"No one tries to disunite us"

"What are my blame you see?"

"You are a blameless woman"

"Then why you change your natural duties and usual behaviour now? Yesterday you did not make response to my greeting; you do not shake my hands even now, not even a word of love is spoken. Why?"

Then the Anāgāmī millionaire considered his case and present situation he met: "Ariyas normally do not tell their Ariya attainments as they follow the path of humility and secrecy. However, if I do not tell my success in Ariya Path, she will always cry and will die, meet constant distress and doubt now. I need not keep my lokuttara attainment. I must tell the truth openly, truthfully to overcome greater evil: telling my Anāgāmi state is a lesser evil. So he answered with due considerateness and humility:

"After hearing the holy discourse of the Enlightened One, I have fully and realistically won lokuttara supramundane consciousness, to the extent of Anāgāmi citta purity, morality and peace. For that reason I renounce all sensual pleasures and worldly duties-- householder's ways, thoughts, deeds and manners. These permanent changes of life come to me naturally. This is the Ariya Noble Way for liberation from worldly ties and anxieties-- they are foreign to me now. I wish you to place you as my own sister. If you want to return to your house of parents, I will give my permission easily."

When his wife heard these realistic and truthful news, she overcame her sorrow and

suspicion. She showed great interest in the term "lokuttara", the transcendence.

"O Lord! Is this lokuttara open to you males, not to females? May I be permitted to attain this 'lokuttara' if females can also attain it".

"O Dhammadinnā! What are you saying like this? Lokuttara' attainments are available to both males and females, without discrimination as to race, rank, colour, occupation, nationality. Anyone with confidence and heedfulness can win success in supramundane sphere. The only need is that one must follow diligently, constantly the right method of salvation under competent and efficient teacher.

"O Lord, if that is the case, kindly let me to become a bhikkhuni in this noble, original sāsana. At that instance, the millionaire went quickly to the residence of King Bimbisāra, and paid obeisance to his lord.

"O rich man! you come near in unseeming hour. What is the trouble?"

"O Lord, permit me to report of the decision of my former wife Dhammadinnā. She wants to be ordained properly a bhikkhuni in correct monastery under competent supervisors or ordainers".

"What do you need help from me?"

"A golden palanquin, Sir"

Therefore he gave every kind of assistance as the rich man and Dhammadinnā need.

The rich man, then, caused her to bathe and, after, put scented water over her body. Then he carried her to the bhikkhuni monasteries correctly established for this high, noble purpose. At the bhikkhuni ordination hall, he requested the ordainers to ordain Dhammadinnā as a true bhikkhuni under Rules.

"Rich man! If you have suffered faults from her, try to be forgiven these misdeeds."

"O noble bhikkhunis! Dhammadinnā has shown no faults to me. She had a good heart and good conduct. I need no act of forgiveness towards her"

A bhikkhuni, well-trained and learned in Bhikkhuni Vinaya correct ordination, taught her five groups of tasa (bodily) kammatthāna (32 parts of body in fives) after she became a bhikkhuni. Then she learned one gave correct ordination, as befitting a bhikkhuni in original sāsanā. She shaved her head to be ordained.

Visākha: "Venerable One! you can stay in this unique sāsana as long as you wish. The teaching of the Exalted Buddha, good in the beginning, good in the middle, good in the end, has been taught by the Buddha himself. Do follow the right method to win supreme peace here and now."

As donors came frequently with offertories and gifts to her residence, she had no full-time work in meditation. So, she made requests to elder theris to give permission to depart for a lonely, quiet place. She believed since Visākha could win supreme purity in household life, she, a bhikkhuni herself, could get salvation in a forest. The Elder Bhikkhuni led her to a lonely quiet spot in a far-off place. Then after few days of vipassanā mindful practice she attained full Arahatship with four analytical knowledges called Patisambhidhā.

She remembered her relatives and donors so she returned to her city to teach Dhamma to them. When Visākha learned this news, he visited the hut of the bhikkhuni and the two discussed the nature of five khandhas. Visākha wanted to practically test the attainments by means of questions put to her and checking them with his attainments. He wanted to test whether she had full interest in sublime sāsana for a long time.

When subtle Dhamma were put to her, the answers correctly issued from her mouth just like a sharp sword that cut off knotty, hard strings. Also she acted like an expert in the nature and function of five khandhas. She could answer profound Dhamma questions quickly and correctly.

like a swift strong Sindhu horse. But the millionaire could deal with only three spheres of magga and phala, that is Anāgāmi stage whereas Dhammadinnā could deal with Arahat questions correctly. When Anāgāmī tried to ask irrelevant questions, this Arahat warned the fact of extreme nature as lower Ariyas could not know higher Ariya. "You have over-extended your sphere of questions", she warned. So Visākha stopped his queries.

"O Disciple! Questions must be within the bounds of your attainment, not beyond. Extended questions are not necessary in your case. The three disciplines in the eightfold noble path surely lead to and give nibbānic realization. Questions must be asked within limits. Discipline in the Noble Path end in Nibbāna as it is the goal of life for all. So questions must be relevant, practical, reasonable. Relevancy is the main requisite in asking questions." These questions must be based on nibbānic fact so you must ask questions regarding this final goal. I shall answer in accordance with the teaching of the Blessed One with clarity.

As soon as answers were received from the bhikkhuni, he went and asked Buddha whether they were true or false. When the

words of Dhammadinnā were reported, the Buddha decided they were true. If the rich man came and asked him, the same answers would be given to him. So the Blessed One approved the teaching of the Arahat.

The Buddha explained to Visākha as follows: "My daughter Dhammadinnā Bhikkhunī Therī had completely eliminated all kinds of life's groups called "khandhas" and no greed for the past, for the present, for the future arises forever. She had no attachment whatsoever in her heart and mind. Lust is eradicated by magga and phala cittas, culminating the apex of Arahatta phala citta."

Then and there the Blessed One proclaimed "Well done. Well done. Well done." "Sādhu. Sādhu. Sādhu" approval and sharing. Hence Dhammadinnā Bhikkhunī possessed highest state of Arahatta magga phala wisdom in complete purity of morality in life. She could answer profound questions just the same way as the answers of the Enlightened Buddha. Moreover she had supreme ability to explain original texts and their correct meanings in accordance with the universal natural laws of the Four Noble Truths—the Ariya State.

Therefore a rare and unique Dhamma title was conferred to the Bhikkhunī by the Supremely Enlightened One himself amidst huge audience.

the title of the Best Bhikkhuni in Teaching Dhamma: Expert in Dhamma.

6. Nandā Bhikkhuni Therī

She was a daughter of Sakyān king and queen in Devadaha Country. As she was beautiful and wise she was betrothed to her Sakyān cousin Prince Nanda. At her young age she was named Princess Nandā. Later on, as she became the most beautiful girl in the whole country, people called her "Janapadakalyāñjī", "the most beautiful in the nation". She was a daughter of Pajāpatigotami, the foster mother of Prince Siddattha, later Gotama the Buddha. When the Enlightened One visited Kapilavatthu Country, preaching the rare, excellent Noble Dhamma to all classes of persons-- the universal truths of life--she had a sense of urgency. So she went to her mother, Elder Bhikkhuni Gotamī, mother of Nanda, to be ordained a bhikkhuni.

Since beauty had been downgraded as worthless, essenceless; by the Blessed One, she dared not come near to her cousin Gotama the Buddha to pay respect and homage as entitled of the Exalted One. She stayed alone in her own hut, sending other bhikkhunis to worship the Blessed One and also to hear the

sublime Dhamma. She requested them to repeat the rare Buddha's sermons of liberation to her after they had returned from the Jetavana Monastery. Indeed, the original Dhamma is a rare thing in life to transcend all kinds of samsāric ills and pains, ups and downs of life.

Seeing her mature ready knowledge to win ultimate Nibbānic Peace, the Buddha ordered no one must send representatives to listen to the sublime Dhamma taught by him. No agent was allowed on one's behalf to hear his liberating sermons.

Therefore she herself personally paid respect to Exalted One and heard the noble, purifying Dhamma. She came there personally.

As always, the Supremely Self-enlightened One taught Dhamma to suit the condition and nature of each disciple. Now pride in beauty was needed to be cured. Therefore he created a girl more beautiful than Janapadakalyāñi as the conceited Princess approached him. This created young girl surpassed and excelled all other beauties in the universe. The symbol-girl was fanning the Buddha. As soon as she witnessed this scene, she silently admitted this girl was more beautiful than she. She thought deeply in noble reflection and introspection: 'For many years I have followed the path of pride in beauty. I am conceited.

narrow-minded, full of egoistic beliefs. Now I witness not only the best girl but other beauties were attending and paying homage to the Blessed One in full glory and purity. I am nothing compared with them-- unsurpassed beauties of the world (World Beauties). I cannot match them even 1/256 in proportionate ratio. I am foolish in thinking myself the most lovely girl in the whole country. I am conceited.' So wisdom appeared in her heart and head purely, practically, ready to understand the subtle and sublime Buddha's noble Dhamma. Mature condition is ready at hand. Hence Ariya state is available now.

The Enlightened Buddha told her past wholesome deeds made a beautiful girl now in this world. Present right conduct, right thought, right discipline helped her to be more and more beautiful physically, mentally and spiritually. Then the Exalted One taught her the ugliness (foulness, loathsomeness) of physical body as body means impurity, dirtiness, stinky, foul thing if analysis is made part by part all and each show foul, ugly thing, not to take delight in beautiful body.

7. Kuṇḍalakesā Bhikkhuni therī

She was a beautiful daughter of a millionaire named Baddā in Rājagaha. At one time robbers harassed the royal city by committing daily theft and killing. Many people suffered losses and deaths. So the king gave several orders to the mayor of the city to catch the robbers headed by a leader named Sattuka, the killer. One day the soldiers captured the leader and, by the king's order, he was led to a cemetery to be killed on the gallows. On the way there outside the city, the killer, his arms pinioned together behind his back, was given a thousand canings, at every junction of roads to give lessons to onlookers.

It happened that at that time Baddā opened the window of her sleeping room and saw Sattuka the killer on his way to the gallows outside the city, tied up, caned and surrounded by the soldiers. People there were speaking aloud and she came to know the cause of the death sentence meted out to the leader. The soldiers were beating him as she watched the scene below. She felt a great pity for him so she went to her bed and lay there holding her hands on her breast in deep sorrow for the chief robber, her face on the pillow.

When her parents saw her in great distress, they asked the reason for crying aloud. She told

them she had great love for that man and wished intensely to become his wife. She wanted to marry him, go together in many places as married couple. Although at first her rich parents rejected her bad idea, her repeated requests made them agree to her wish at last. They could not bear to see her sad face even for a minute, so they agreed; otherwise she would certainly die. Her parents decided that to see her married to killer was better than to see her die because of their refusal to let her marry him. So she became the wife of the killer who had been condemned to death by the king. With the consent of her doting parents, she sent two servants to bring Satukka to her at midnight to run away with her. Since Satukka was about to die on the gallows on that very day, her father, out of great fatherly love for her, gave one thousand silver pieces to the Mayor as bribe to pardon the condemned man. So the killer and Kuṇḍalakesā became husband and wife on that day. The husband had an evil scheme to kill her and forcibly take her valuables away. He took her to a mountain pretending as if he had to offer sacrifices to the mountain god as he had promised. When they reached the top of the mountain, he told her to hand over the

valuables to him for safe-keeping. When she showed signs of suspicion, he threatened to take these silver and gold by force, shaking her body with his rough hands violently. Knowing she would die by his hand, by falling down from mountain top, she wisely pretended that she wished to pay respects to him before she died. So, she artfully kissed his neck from behind and then she pushed him down the slope of the hill to the rocky ground below. He died instantly.

Witnessing this event the mountain god declared:

"Not only a male is wise! Females in the world are also wise! Forethought, prudence is common to males and females. See the wisdom of this wise woman."

After killing her husband, she did not return to her home to see her parents. She practised Yoga, paribbājaka method of salvation under Paribbājaka Wanderers who were in search of the Liberating Truth: These heretics did severe physical rites for purification of the body only. These ascetics belonged to the Jaina Sect. Impressed by their self-torture and nakedness which she thought to be characteristics of contentment, she became a Jaina bhikkhuni under the strict masters of Jainism. As she had now gained an expert knowledge of their views and practices, she began

to challenge people to a serious debate on religious views. She planted a eugenia leaf on a mound of sand as a sign of invitation for anyone to respond to her challenge.

Venerable Sāriputta, on his alms-round, found this leaf. The children nearby told him what it was meant for. He told them to crush it by trampling. When Kuṇḍalakesā learnt of this, she thought to herself, "This bhikkhu must be a truly great wise man."

So before many people she confronted Venerable Sāriputta in a Sāvatthī marketplace. The debate ran as follows:

Kuṇḍalakesā: "Ven. Sir, did you trample my eugenia leaf on the sand mound?"

Venerable Sāriputta: "Yes, I trampled it. I told the children playing nearby to trample. I take responsibility."

Kuṇḍalakesā: "So you want to hold a debate with me on liberation."

Venerable Sāriputta: "Yes, I do."

She asked the Thera many questions. He answered all of them. She was satisfied with the answers.

Venerable Sāriputta: "Laywoman, you have now asked me various questions on religious and philosophical views and I have answered everything in detail to your satisfaction. You have admitted that they are right.

Now is the time for me to put questions to you to test the truth of your masters' beliefs and conduct. I shall now ask only one question of greatest profundity and importance for true, ultimate liberation from samsara."

Kuṇḍalakesā: "Sir, you can ask questions".

Venerable Sāriputta: "Well, then, what are the things that are essential for right and true liberation? What is the Dhamma one should know clearly in terms of three pariññas (knowledge analysis, character analysis, eradication analysis) in practical day-to-day life?"

Kuṇḍalakesā: "I am amazed at this rare and remarkable query of yours, Venerable Sir. This question is entirely new to me, Venerable Sir. I don't know the correct and complete answer to this question".

Humbled, she paid respect to the Thera, touching his feet with her head.

Venerable Sāriputta: "Laywoman, my disciple. I let you take refuge in the Triple Gem".

Kuṇḍalakesā: Where now is the Supremely Exalted One staying?

Venerable Sāriputta: He is now dwelling in Gandhakuti (Perfumed Chamber) of Jetavana monastery.

So she went to Gandhakuti to pay homage to the Exalted One and took permanent refuge in

the Triple Gem. Then the Buddha taught:

"Better than a hundred verses comprising useless words is one single verse of the Dhamma, by hearing which one is pacified."

The Buddha bestowed on her the title of the Best of All the Woman Disciples Who Attained Magga and Phala in the Shortest Possible Time.

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TOWARDS PROMOTION AND PROPAGATION OF THE SĀSANA



- * For the promotion and propagation of the Sāsana the Buddha spent 45 years of his life teaching the Dhamma, undeterred by any weather condition or by any state of his health.
- * No work is nobler than the work of propagating the Sāsana.
- * Through promotion and propagation of the Sāsana, one can enjoy all kinds of happiness in this human world as well as in the world of devas and eventually attain Nibbāna, the Perfect Bliss.
- * All Buddhist devotees, strive for an increase in the number of Buddhists!